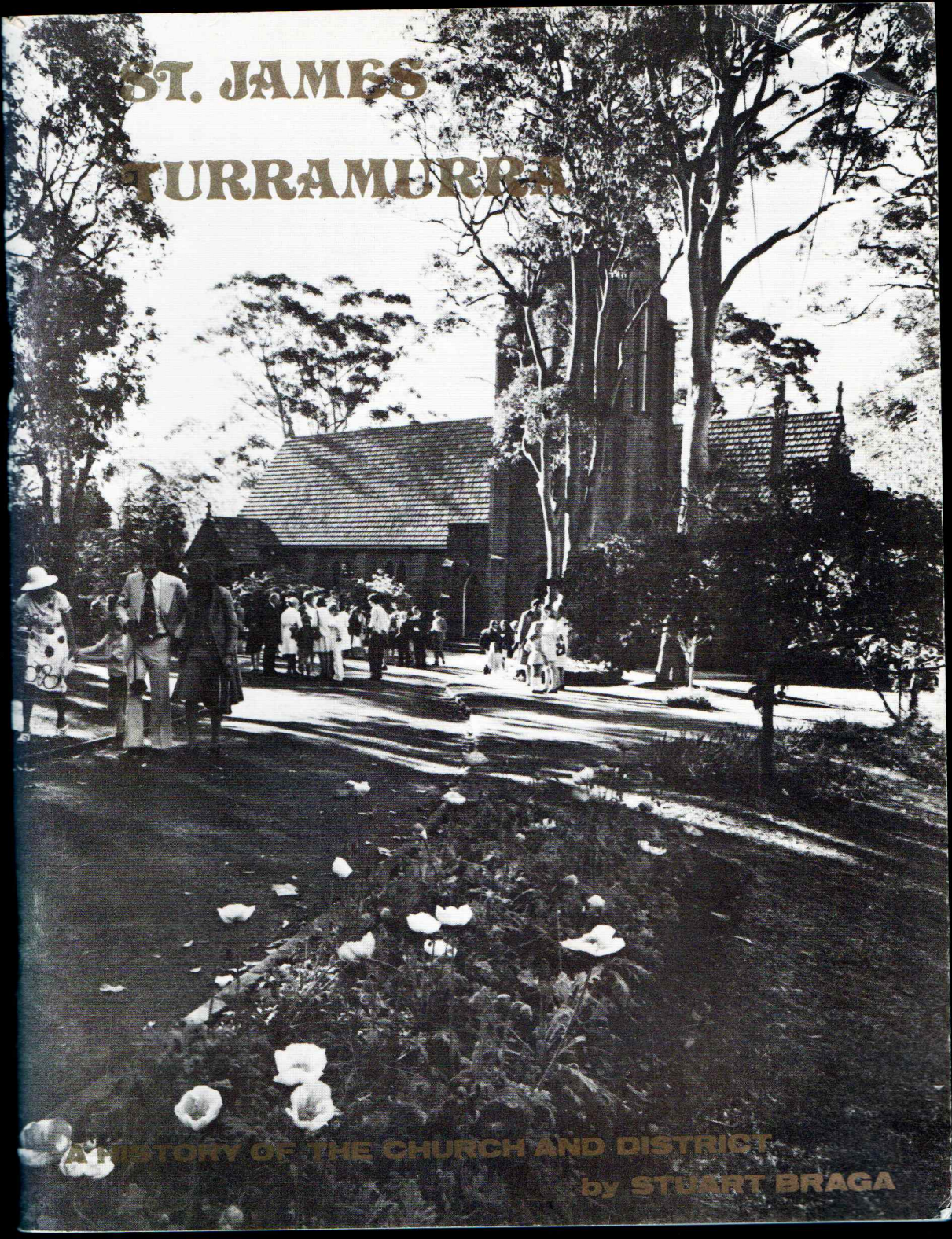
ST. JAMES
TURRAMURRA
A HISTORY OF THE CHURCH AND DISTRICT
by STUART BRAGA

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A HISTORY
of
THE CHURCH
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by

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CHAPTER 1

LANE COVE : 'THE INFAMOUS DISTRICT'

The early colonists of New South Wales would be amazed to find that what is now the North Shore Line is regarded as an attractive, desirable residential area. 150 years ago it was rough, remote and forbidding. To Governor Phillip, who explored the area in April 1788, it was 'desert, wild and solitary', but the botanist George Caley, who traversed the territory in 1805 noted the good quality of the timber and the land. 'Some good farms might be made', he reported of the area between St Ives, Pymble and Turramurra, 'Some places were rather stony, but in general I have not seen so good forest land in the country'.

So long as the wilderness north of the harbour was largely unoccupied, it was largely un-named. Until the mid-nineteenth century, the entire area north of the Lane Cove River to Pearce's Corner was known as Lane Cove, including the whole of what is now the municipality of Ku-ring-gai. As land was surveyed for settlement into counties and parishes, some of the present names appear: Hunter's Hill, Gordon, Willoughby, though these at first described larger tracts of country than is now the case. The fine stands of timber in the upper North Shore which had attracted Caley's attention were not left untouched for long. Government gangs of convicts moved out from Castle Hill through Pennant Hills in the 1820s to exploit the blackbutt, mahogany, turpentine, stringy-bark and iron-bark for which there was a growing demand in rapidly-expanding Sydney. It was a wretched existence for these men generally considered incorrigible and hence unsuited for assignment to private masters. Overseers of the government gangs were noted for their harshness and the excessive demands they made. Anything less would have been taken as weakness, and the gang's discipline and output would have suffered. After the trees had been felled, they would be cut into logs of about sixteen feet in length and dragged by bullocks to a saw-pit to be sawn into planks. Sawyers worked in pairs, hand-sawing the great logs; the man working beneath in the saw-pit had to endure the heat and the constant shower of saw-dust. The 'top-notch' sawyer was the more skilled man whose responsibility it was to keep the saw in the notch that had been cut the length of the log.

Private enterprise was not far behind the government gangs. In 1821, Daniel Mathew applied for an 800 acre grant between Pymble and Gordon. The following year, Thomas Hyndes obtained the lease of 2,000 acres on the northern side of the ridge between Wahroonga and Turramurra, which he had apparently already occupied for some time setting up his head-quarters at 'Big Island', now Wahroonga. Hyndes had arrived in the colony as a seaman in 1803 and set up business as a master sawyer and procurer of timber. This 2,000 acre block was the first extensive holding he obtained; he later came to own or lease some 5,000 acres in the area, besides holding land on the Illawarra coast.

In the *Sydney Gazette* of 18 December 1823, this enterprising man advertised,

> 'Thomas Hyndes most respectfully begs leave to inform his friends and the public in general that he has established a regular timber yard at his present residence, Sussex Street, Cockle Bay, at the rear of the old burial ground, where he has on hand a large quantity of seasoned cedar, flooring boards and every other denomination of timber requisite for house-building, and any owner or captain of any ship may be supplied immediately with 50 tons of blue gum plank three, four and five inches thick, together with from 12 to 20 thousand feet of cedar in plank three and four inch in a high state of preservation, free from heart and sap and fit for home consumption'.

Mathew's and Hyndes' timber was dragged by bullock teams down rough tracks along the centre of ridges where Mona Vale Road and the Pacific Highway are now located and to the wharf on Lane Cove River which the ex-convict boatman Joseph Fidden had built about 1821. He is commemorated in the name of Fidden's Wharf Road.

By 1832, timber-getting had been established for a decade though the 'New South Wales Calendar and Directory' for that year could comment

> ' Much fine timber remains. The trees along this range have in general, an extremely fine size, perhaps more so than in any other part of Cumberland, and they are very advantageously situated, so near a rapidly increasing market'.

The soil which now produces fine gardens in Wahroonga and Turramurra once produced huge trees, a few of which survive, giving some idea of the nature of the original forest. One blackbutt stump at Wahroonga station measured by J. G. Edwards had a diameter of 11'6" three feet above the ground.

Hyndes did not settle on his holding for long. He built a mansion at Enfield, where in 1848 St Thomas' Church was built entirely at his expense. By the time of his death in 1855, the former seaman had so improved his station in life that he could be styled 'gentleman' on his death certificate. He was not the last to profit from land speculation on the North Shore!

What of the men whose labour produced the profit? James G. Edwards gives us a fascinating picture of them:

> 'They only made from 4s to 5s a day, and worked from dawn till dark for that: their lives knew little beyond toil and sleep and hard fare. In spite of all this, by thrift and industry, many of them became comfortably off, though many perished in battle long before the days of competency were reached ... The part where many of them made their homes was east of Turramurra, and as many of them came from the Emerald Isle, the locality got the name of Irish-town, by which name it is known to this day ...
>
> 'The sawyers and timber-splitters wore similar clothes. Take a laborer today, put moleskin trousers on him, a rough under flannel shirt, with a Scotch twill shirt, left open in front, a navy blue serge outer shirt hanging loosely over his upper parts, a hobnail pair of bluchers, and a cabbage tree hat, and you have the old Lane Cove sawyer ...
>
> 'If at times many of them ceased work and had a spree, rum being the popular drink, who could but pity them?'

Edwards wrote with the kindly eye of hindsight. Contemporaries were bound to take a harsher view:

> 'Lane Cove has long been noted as the resort of disreputable people, and we do not hesitate to say that there should be a military post established there to present smuggling and sly grog selling. If an active police magistrate were to visit this infamous district frequently, we make no doubt that much would be done towards cleansing it of as great a set of ruffians as the Colony holds'.

It was just such a challenge that would appeal to Methodists. It was little more than a generation after the death of John Wesley, and the Evangelical Revival in which Methodism was so prominent still dominated English Christianity. Therefore it is not surprising to find that on 27 July 1843, the Methodist Assembly was told that at Lane Cove, 'a very gracious work' had commenced with the visits of lay preachers, who had formed a class of twelve people for prayer and Bible study. In 1848 the Methodists could rejoice that 'amongst the woodcutters and sawyers of this district the Word of the Lord runs, and is glorified'. Indeed, according to James Edwards, himself a Methodist, 'the Wesleyans for many years held full sway in the district ... for many years the Episcopalians (i.e. Anglicans) held no service in the district'. Indeed it was general throughout Australia that the Methodists were always the pioneers in church work in rougher, more sparsely settled areas. Methodist lay preachers were men of the people, and had none of the authoritarian, 'respectable' image that was attached to the Church of England, which still regarded itself as the Established Church in the colony of New South Wales. The first Methodist Minister of what was called the 'St Leonards Circuit', the Rev. E. J. Rodd, was struck by the 'plainness of dress and simplicity of manner' of his flock, recalling to his mind the English village Methodists he had been familiar with.

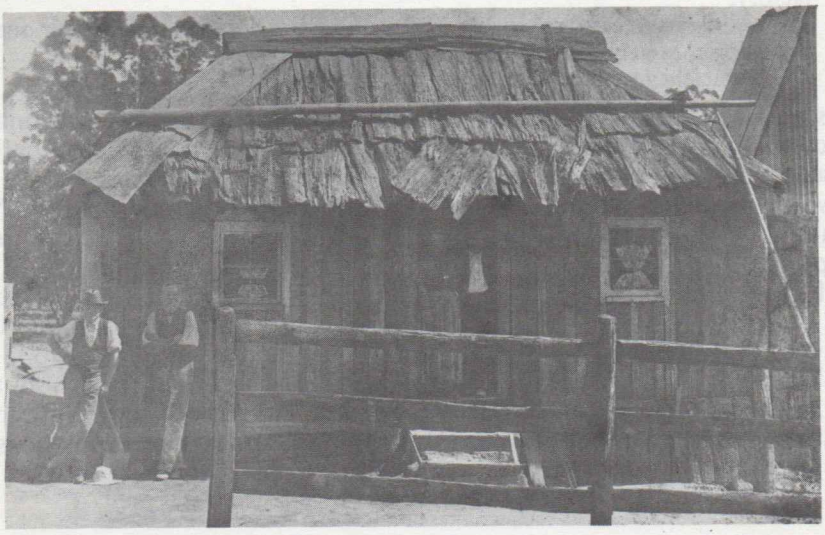
The early 1840s were a time of depression. The price of wool collapsed and with it the booming prosperity of the town of Sydney. The demand for timber suddenly slackened, and in any case the best of it had already been removed from the Lane Cove district. Hyndes had employed from 200 to 300 men; now many of them were unemployed and suffered extreme hardship. They took to splitting lathes, treenails, posts and rails, and lastly cutting firewood, of which large quantities were shipped to Sydney in the 1840s and 1850s. They gradually died out or drifted to Gosford, the Northern Rivers and the South Coast where timber was more abundant.

One who did not leave was Robert Pymble, an English silk weaver who arrived in Sydney in 1821 with his wife and six young children and was granted 600 acres between Mathew's and Hyndes' grants in 1823. Though his wife died in the same year, Pymble perservered with his plan to carve a new life for his family out of the wilderness. By 1828, he had ten acres cleared and three under cultivation. He possessed five horned cattle, and had been appointed policeman and pound-keeper of the Lane Cove district. Robert Pymble, who died in 1861, took a prominent part in church and civic affairs as the community grew. He was an outstanding example of the pioneer whose industry brought this country to greatness, and who were not deterred by adversity and hardship. While the timber trade was at its height, the

Pymbles employed 'large numbers of men', but when it declined, they concentrated on cultivating the orchards they had planted as early as 1826, and sold unwanted land for the very good price of £3 to £4 an acre. Other orchards had already been established: Buckingham's in 1830 and Bloodsworth's in 1832, both opposite the present Pymble station. Close by the Pymble orchard the Hon. Richard Hill, M.L.C., commenced in 1838 a famous orchard which became one of the show places of Sydney, to which Governors and distinguished visitors were driven as a place not to be missed.

These orchards proved how well adapted the district was for citrus and stone fruit - peaches, apricots, nectarines, pears, apples, guavas, loquats. Thick timber remained around the orchards, protecting them from storms, and for many years these new plantings were immune from blight and insects. Beyond Pymble's orchard, in the suburb now so justly named after him, only one orchard had been planted before 1850, Gilbert's, just past Pymble Hill. This was soon followed by Cook, Brodie, Porter and Boyd, who may thus be considered the first permanent residents of Turramurra. From the main road, 'mile after mile would be travelled without seeing a house. Back from the road on either side was thick bush, with a clearing only here and there'; 'from Turramurra to Wahroonga, and on to Pearce's Corner, not one single house or hut was seen'. At Pearce's Corner, there was only an old slab hut, occupied by John Pearce, son of Aaron Pearce, who had settled there as early as 1814.

After Hyndes' death in 1855, his estate was split up, and from about 1865 to 1875 there arrived 'a swarm of orchardists', many settling in Irish Town, east of Turramurra. Thus pioneer families like the Chiltons and Saintys enter our story, and have now been associated with this district for a century or more.



A settler's cottage in Fairlawn Ave, Turramurra, built in the 1850s.

Life was easier for the orchardists than it had been for the sawyers, but was hardly comfortable. Roads were bad, and provisions hard to obtain; salt beef and damper were the diet for five days in the week, with a slight change when the 'ration cart' arrived on Saturday. Fruit was shipped out to Sydney via bullock dray to Fidden's Wharf or another, newer wharf further up the Lane Cove River, built by Thomas Hyndes in 1833.

The gold rush of the 1850s brought enormous growth to Sydney and Melbourne, and thus to the fruit-growing area of Lane Cove which supplied both these cities. As more settlers moved in, the amenities of closer settlement gradually came too: postal services, schools and transport. J. G. Edwards, still a youth of 17, took round a petition for a post office in 1860. It was duly set up, with Eliza Edwards, his sister, as post-mistress, in a house opposite the present St John's Church, Gordon. There was at first only a weekly mail delivery from Sydney and people living throughout the Lane Cove district would have to travel to the post office to collect their mail and papers. Three years later, a post office was established in the village of Hornsby in a little cottage still standing next to the Normanhurst Methodist Church. It gives a good idea of the humble dwellings occupied by all the orchardists in the Lane Cove and Hornsby districts.

During the 1860s, Edwards was schoolmaster of the Wesleyan Denominational School which ran in what was then termed the Wesleyan Chapel next to the post office. Some idea of what this school was like can be gauged from the report of Inspector Alexander Forbes in September 1867:

'1. The school is neither sufficiently nor suitably furnished. This, in a measure, interferes with its efficient working.
2. The discipline is not fully effective, nor is the moral aspect perfectly satisfactory.
3. The ordinary subjects are taught. The methods are not very suitable nor does the teacher, as yet, possess much practical skill.
4. The proficiency ranks, on the whole, as moderate'.

There was no Anglican Denominational School at Hornsby, and no 'National' (i.e. Public) School in either Hornsby or Lane Cove. In the latter place, an Anglican primary school had operated since 1816. In 1839, it was attended by forty children, most of whom were very young. 'There were but four who could read the New Testament and write - both indifferently; and eighteen who could neither read nor write', reported Sir William Burton in his 'Religion and Education in N.S.W.' Schooling was of little value to the pioneer; the school closed in about 1854, and a bushfire razed both the schoolhouse and the schoolmaster's residence nearby. Not long after, the Wesleyans opened a school on the site of the present Ravenswood Methodist Ladies' College. It cannot have been any more efficient than the school at Hornsby, for in 1871, it became a National school. Housed in a new building (the present Gordon Public School), James Edwards again appears as its headmaster in 1876.

As settlement grew denser, the name Lane Cove for the whole district became unsatisfactory. Since the Post Office was situated in the Parish of Gordon, the Postmaster-General suggested that its name should be changed to Gordon, and this was done on 1 June 1879. That year, the first public transport service commenced operations. A horse bus driven by Tom Watson ran from Milson's Point to Gordon. It could hold nineteen passengers, but its six-horse power was not always adequate for the bad patches at Gore Hill and Lindfield. In places, the road was still corduroy-surfaced with saplings placed lengthways across the road to provide a firm bed. On the hills, the men had to push while women walked alongside. Still, this was an enormous improvement on the uncertain prospect of a dray to Fidden's Wharf and then a boat to the city. No longer was Gordon entirely isolated. The bus was so well patronised that in 1881 a new coach was put on the route and the run extended to Stoney Creek (St Ives). This vehicle held thirty passengers, but was still drawn by only six horses.

Nearly a century ago, Gordon had obviously become the centre of a thriving, prosperous district, and further north, in what was to become Turramurra and Wahroonga, orchardists had become well established.

CHAPTER 2

COMING OF THE CHURCHES

'Education without religion is likely to produce a race of clever devils', said the great Duke of Wellington. Churchmen of all denominations in the first half of the nineteenth century were inclined to agree strongly with him. The hope of the rum-sodden colony of New South Wales lay in its children, and one of the most important public questions in the mid-century was who would control the schools. At first, the Anglican Church attempted to exercise a monopoly, and under Archdeacon T. H. Scott, the first Archdeacon of Australia from 1825 to 1828, was briefly successful. A Church and Schools Corporation was set up, to which would be granted the incredible endowment of one seventh of the total land area of New South Wales. An interesting reflection of the scale of values of our forefathers is that the endowment was to be divided between the parish church and the parish school in the ratio 5:2.

Naturally, there was tremendous opposition to the Anglican monopoly from Nonconformists, Catholics and supporters of a National or State education system. Archdeacon W. G. Broughton arrived in Sydney in 1829 to find that the government had yielded to this pressure, that the Church and Schools Corporation was to be dissolved, and the promised endowments withdrawn.

Little of the land was actually surveyed in the short time the Corporation existed. One block that had been surveyed was a block of 60 acres at Lane Cove, situated to the west of and fronting Lane Cove Road (now the Pacific Highway). It contained the remains of the little schoolhouse put up in 1816 with a grant of £10 from Governor Macquarie, but apart from that was of such inferior quality as to be worth only £15. This almost worthless land now contains not only St John's Church, Gordon, but most of the western half of the shopping centre. Although this grant was lost, not all State Aid was forfeited. Until 1862, the government made some funds available for the building of churches and schools, and the payment of clergy and teachers. Such a grant was used to build, in about 1832, the schoolhouse already mentioned, destroyed by fire about 1854.

It was in this schoolhouse that Anglican services were first held. The Rev. Charles Dickinson, incumbent of St Anne's Hunter's Hill (now Ryde) came to Lane Cove once a month for a Sunday afternoon service attended by twenty or thirty people. It was no easy journey over what Judge Burton described as a 'difficult and dangerous road'. On one such tour of duty Dickinson caught a chill and died of pneumonia on 12 March 1839. Though the Lane Cove district remained attached to the Hunter's Hill parish until 1872, Dickinson's successor does not appear to have continued the Lane Cove ministry.

During this period of more than thirty years, any effective ministry was exercised by the Rev. W. B. Clarke, who was licensed as Minister of St Thomas' Willoughby (North Sydney) on 16 July 1846. Clarke's fame as the 'father of

Australian geology' need not be recounted here. With his enormous energy and boundless capacity for work he could not stand by while this evident need was unfilled, and the rough pioneers of Lane Cove remained without a ministry from the Anglican church. It became his practice to hold monthly services in the still wild and largely unsettled area as far north as Peat's Ferry. After the destruction by fire of the Lane Cove schoolhouse, services were held in the home of James Pymble during the 1860s. Early in 1872, Clarke's successor at North Sydney, the Rev. W. C. Cave-Brown-Cave, announced the holding of services each alternate Sunday afternoon at 3.30 p.m. on the old church ground if the weather were fine, or at Mr Waterhouse's senior in bad weather.

But already a move had begun locally to acquire land and build a church. After some agitation, a total of three acres was made available for the price of £37, and on 26 October 1872, the foundation stone of St John's, Gordon was laid. In the 43 years since the earlier land grant, the price of the same land had risen from 5s (50c) an acre to over £12 an acre - about 5000%. Designed by the famous Edmund Thomas Blacket, the first St John's remains as part of the existing structure.

Some ten years earlier, Anglicans in the little community of Hornsby had erected a rough-sawn timber Church Schoolhouse, about 25 feet long by 20 feet wide, and here services were conducted in 1872 by the Rev. W. C. Cave-Brown-Cave on every Thursday evening nearest the full moon which seems a perfectly suitable arrangement for a rural community to whom the phases of the moon, would mean more than the calendar. By 1879, the growth of the district necessitated a new church, and the present beautiful church of St Paul at Pearce's Corner was erected in 1881 at a cost of £644-10-8 - a remarkable effort for this little orcharding community, entirely out of their own resources.

Other religious denominations had also experienced growth. The activity of the Methodists has already been referred to. They were accustomed to self-help; a pioneering, missionary outlook adapted itself well to the needs of a pioneer community. After holding services in private homes for some years, they set about building a chapel in 1855 along the lines of an English village chapel. The pulpit was set against the end wall of the building, and was reached by a flight of stairs, so that the preacher dominated his congregation. When a Methodist minister arrived in 1872, he found five neat and comfortable little churches in his circuit stretching from North Sydney to Pittwater. The little church at Gordon proving too small, it was replaced in 1879 by a new church on Stoney Creek Road (Pittwater Road), which still serves as the Pymble Methodist Church.

The much greater support enjoyed by the Protestants as the North Shore district settled down was experienced also by the Roman Catholics. The first Catholic ministry, like that of the Church of England, came from Ryde. Father J. McClennan visited monthly to celebrate Mass from 1852, and a church schoolhouse was in existence by 1856. The Catholic paper, the *Freeman's Journal*, exhorted the faithful to attend a function in this connection at Lane Cove in April 1857, and advised, that those who wish 'to attend this meritorious occasion can reach Lane Cove by water,

by making early application at the North Shore Wharf, Windmill Street, near Fort Street'. There are large boats that 'will take twenty persons at once'. Clearly, it was still an out-of-the-way area, not much visited.

The old reputation for lawlessness was dying fast. By 1862, the *Freeman's Journal* could comment that

> 'it is a consoling reflection to both pastor and people the happy contrast this (present) state of things bears with what our spiritual existence was some six or seven years ago. Then, vice and drunkenness prevailed to a deplorable degree; and this locality was the haunt of many of the reprobates of Sydney'.

In 1883, the foundation stone of a new church and convent was laid at Pymble, about a mile from Irish Town, where 'the Irish Catholic 'orangemen' have established quite a flourishing little colony', quipped *Freeman's Journal.* The North Shore was, in fact, about to become what the Victorians termed 'respectable'.

CHAPTER 3

THE RAILWAY REVOLUTION

Every progressive community in the age of steam before the motor car wanted a railway. All sorts of arguments could be put forward in favour of it: it would open up the country, greatly improve the efficiency and economy of travel and transport, etc. etc. It also meant status: a railway town was on the map. It would be illustrated in weekly papers like the *Sydney Mail,* the *Town and Country Journal* and the *Illustrated News.* Politicians found that to promise a railway was a certain means of buying votes, in a day when local issues were of far greater political importance than they are today. The ubiquitous James G. Edwards, fifty years after his grandfather, Robert Pymble, began cutting timber on the North Shore, thought that the time had arrived for the Lane Cove district to have a railway, too. In 1874 he took around a petition urging that a trial survey be made of a line between the harbour and Hornsby, which was then located at Pearce's Corner.

It was an absurd suggestion, of course, and the young man was told so. Another five years were to pass before even the horse bus began to run. One scoffer told young Edwards that if he lived to see a railway he would be as old as Methuselah, and refused to put his name to such a preposterous proposition.

No-one, not even Edwards, could have foreseen the enormous expansion that Sydney was to undergo in the second half of the nineteenth century. A town of about 50,000 people in 1850 had by 1900 become the third largest city in the British Empire with a population of some 400,000. Where would all these people live? Suburban expansion crept out along the main roads at first - Parramatta Road, South Head Road, and on the peninsulas close to the city - Pyrmont, Balmain, and on the northern side of the harbour at Hunter's Hill and St Leonard's (now North Sydney). Steam trams and steam ferries were brought into service to provide public transport as the day was now past when people could live within walking distance of their place of work. When the first railway was opened to Parramatta on 26 September 1855, select suburbs began to grow at the intermediate stations - Newtown, Ashfield, Burwood and Homebush (now Strathfield).

On that historic occasion, the Governor, Sir William Denison, looked forward to to the time 'when the whole country would be covered with a network of railways which would do so much to help develop the resources of the country and increase the value of the vast territory now lying waste'. His views were enthusiastically shared by others; John Sutherland, Secretary of Works in Sir Henry Parkes' first ministry in 1873 laid before Cabinet a grandiose scheme for pushing railways through to the Victorian, South Australian and Queensland borders, and - what seemed an impossible dream - linking the two existing systems based on Sydney and Newcastle by a major bridge across the Hawkesbury River. Though the scheme was too ambitious to be put into effect at once, the surveys went ahead, and ultimately the lines were built fairly closely following Sutherland's pattern.

The most important and most expensive part of the scheme by far was the proposal to link the Sydney-based and Newcastle-based rail systems with a 95 mile line running from Homebush (Strathfield) to Waratah. Surveys for this began in 1879. While the surveyors were camped at Thornleigh, Edwards arranged for a flying survey to be made of his projected route from Pearce's Corner to the harbour. It was feasible, said the surveyor, and interest in the proposal now began in earnest. In April 1881, Parliament voted the colossal sum of £2,000,000 for the Homebush to Waratah line - some $50 million in the currency values of 1975. Hornsby would be a mid-way station en route from Homebush to the Hawkesbury River; all that was now wanted was a branch line from a junction at Hornsby.

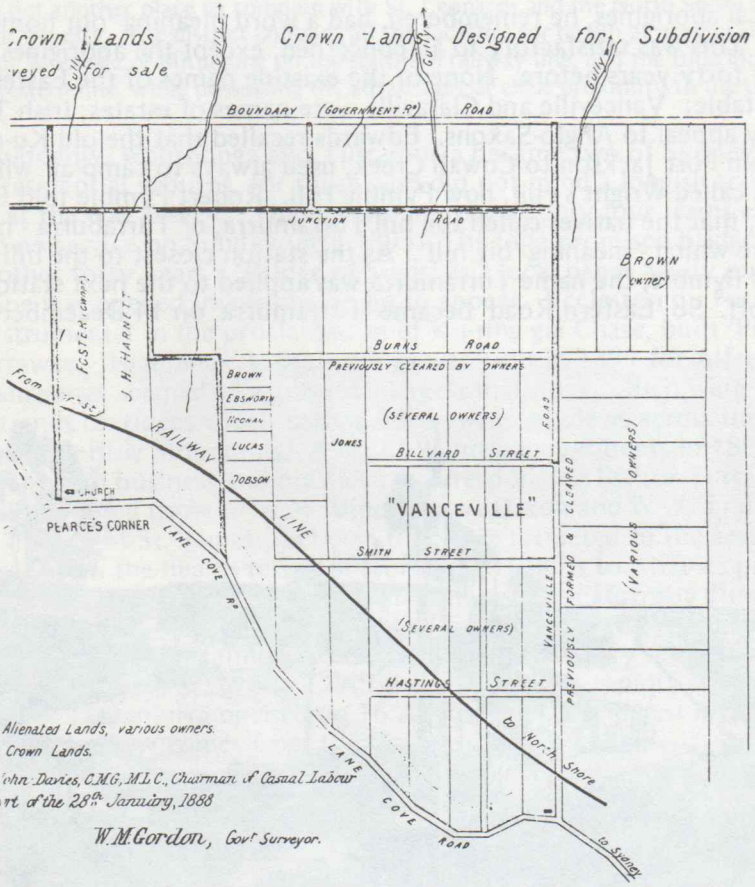
A 'North Shore to Pearce's Corner' Railway League came into being. Edwards, of course, was its Secretary. The cause received a great boost when Sir Henry Parkes stood for election at St Leonards in 1882, and promised to proceed with the construction of a Harbour Bridge, throwing the North Shore Line in for good measure. 'Now who will stand on my right hand, and build the bridge with me?' declaimed the latter-day Horatius. Parliament did indeed pass a bill authorising the construction of the line, but protracted argument followed about the location of the southern terminus. This, and the high cost of land resumptions in the built-up area of North Sydney led to a decision to terminate the line three miles short of the harbour. The terminal station was, all the same, known as St Leonards, and this name became henceforth attached to that immediate locality instead of the whole district. There was a plan for the gap to be closed by a privately-owned tramway, but this came to nothing.

At all events, construction commenced on 10 August 1887, and the line opened on 1 January 1890. It was palpably absurd to leave the line in such a state, terminating 'in the solitary bush, with only a few huts around it' to show that 'life exists in these parts'. Work began on the extension to Milson's Point the next year, and the line was opened on 1 May 1893.

The construction of the North Shore Line (so called because it led to the North Shore) precipitated a land boom. Land had changed hands in the 1840s and 1850s for £3 or £4 an acre; now land close to railway stations brought from £300 an acre upwards, depending on its situation. At that price, orchards were no longer a paying proposition though some orchardists doggedly clung to the way of life they enjoyed. Others neglected their orchards in anticipation of big profits when the land companies moved in. This encouraged the spread of blight and insect pests, and so accelerated the decline of orcharding.

As early as 1840, the Gordon Parish map shows what is now Eastern Road marked northwards of Lane Cove Road. By the 1880s, it served to separate Irish Town on the East, and 'Vanceville' estate on the West. 'Vanceville Rd' as it was then named, was made by the Dept of Works in 1886 as far as Billyard Road. At about the same time, a syndicate of three Members of Parliament, Messrs J. F. Burns, George Withers and Richard Burdett Smith, the Colonial Treasurer, bought up a good deal of land between Turramurra and Hornsby, and were responsible for giving many

of the roads their present names. Roads were extended throughout the area at government expense, enriching the syndicate by at least £10,000. Naturally there was a public outcry, but the subsequent parliamentary committee of enquiry merely recommended that the unemployed be utilised in future only in the public interest.

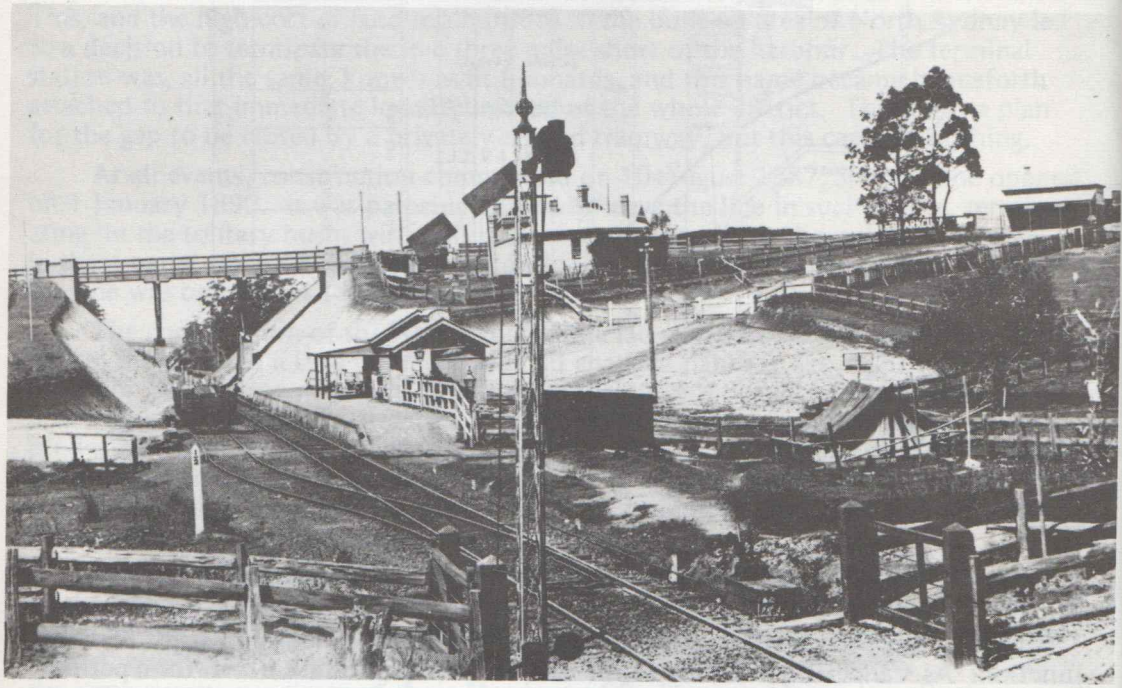


Turramurra in 1888. Smith Street subsequently became Bangalla Street, and Vanceville Road was by 1890 known as Eastern Road.

One of these roads was Junction Road, leading from Vanceville Road to Hornsby Junction. As Vanceville Road lay to the east of the Burns estate which for a period of a year or more was much in the public eye, it came to be known as Eastern Road. It was by this name that the station was called when the railway eventually opened a little later, on 1 January 1890.

Nobody liked the name. It lacked the euphony of most of the other stations, and was not hallowed by any traditional association. Further up the line, the inhabitants of old Hornsby at Pearce's Corner were enraged that their station had been placed so far away. Naming it 'Pearce's Corner' added insult to injury. One man had a ready answer to the difficulty: who but James Edwards?

The local aborigines, he remembered, had a word meaning 'our home', Wahroonga. This was satisfactory to all concerned, except the aborigines, who had died out forty years before. None of the existing names of the Eastern Road Area was suitable: Vanceville and Claraville were names of estates; Irish Town would hardly appeal to Anglo-Saxons. Edwards recalled that the old Ku-ring-gai tribe, travelling from Port Jackson to Cowan Creek, used always to camp at what the early settlers called Wright's Hill, now Pymble Hill. Robert Pymble told Edwards, his grandson, that the natives called the hill Turramurra, or Turraburra - he was not quite sure which - meaning 'big hill'. As the station closest to the hill was already named Pymble, the name Turramurra was applied to the next station, more than a mile off. So 'Eastern Road' became 'Turramurra' on 14 December 1890.



Turramurra station shortly after its opening in 1890. The substantial brick cottage was the station-master's residence; a humble fettler's tent is in the foreground.

The Railway League had stressed throughout its long campaign how desirable the upper North Shore would be as a residential area. The generation that had just discovered hygiene and the advantages of fresh air was inclined to make a fetish of it. Any elevated spot was apt to be described as a 'sanatorium' and in the days before surfing was popular - or even legal - the Blue Mountains and the Southern Tablelands were the health resort of Sydney's upper middle class. Now they were told that

> 'there is not another place to compare with St. Leonards and the North Shore as a future suburb of the city. The district contains all the facilities for health at present obtainable at Bowral, Mossvale or Mittagong on the southern railway line, and the Blue Mountains on the western line, while possessing the advantages of close proximity to the City of Sydney'.

Quite suddenly, Wahroonga and Turramurra became two of Sydney's most fashionable residential suburbs, for those who did not mind a longish train ride, with a ferry at the end as well. There were, moreover, only four trains each way per day, and no service on Sunday until 1893. The long-promised bridge would remain for another forty years a 'Bridge of Sighs' as a local paper acidly put it. Even before the line was opened, mansions began to appear. Eccleston du Faur, who in 1894 was instrumental in the proclamation of Ku-ring-gai Chase, built 'Pibrac' in 1888 at Warrawee. 'Highlands' at Wahroonga was built in 1891 for Alfred James Horden. Wahroonga seemed to attract the largest mansions, which were built in extensive grounds on ridges which commanded sweeping views across the Lane Cove valley as far as the Blue Mountains. A list of Wahroonga residents in 1897 includes several prominent in business and politics ; a corresponding list for Turramurra lists 92 addresses, including those of W.M. Vindin, E.V. Dixon and W.W. Traill, all prominent in the history of St. James. Schools too, were attracted to the area. Barker College moved from the health resort of Kurrajong Heights to what its principal, the Rev. Henry Plume, hoped would prove the health resort of Hornsby Junction in 1896. Abbotsleigh, under Miss Marion Clarke, moved from Parramatta to Wahroonga in 1898. H. Douglas Stupart planned to commence a preparatory school, Turramurra College, in Wonga-Wonga St. in 1892. All the new suburbs rapidly acquired post offices - that for Turramurra opened on 16 August 1890. The best idea of how quickly the North Shore grew comes from the census returns:

	Hornsby	Wahroonga	Turramurra	Gordon
1881	423	125	142	360
1891	1818	941	788	653
1901	2213	1353	1306	1298

It is interesting to note how Gordon, the old centre of the district, declined in relative importance to Wahroonga and Turramurra.

In all the new localities, shops appeared to meet the needs of the influx of population. Organisations of all kinds were formed to cater for their social needs. They had spiritual needs, too, and many of them were fully prepared to play their part in providing places of worship and supporting a minister.

CHAPTER 4

ST. JAMES' CHURCH –

THE FOUNDATION YEARS, 1894-1911.

The Church of England did its best to keep abreast of the rapid progress on the North Shore Line. A ministry was maintained from St. Thomas' North Sydney throughout the 1870s and 1880s at both St. John's, Gordon and St. Paul's, Hornsby (Wahroonga). The Rev. George C. Bode succeeded the Rev. W.C. Cave-Brown-Cave in 1876, but died in 1879. A striking tribute to the esteem in which he was held is that when the new church of St. Paul's was built in 1881, the west window was given in his memory, the subject being the Good Shepherd. From 1880 to 1885, the Rev. George McIntosh officiated. The participation of the laity is also noteworthy as the sole clergyman battled to provide a ministry to the whole of this growing district.

The first stage of the Homebush-Waratah railway was opened as far as Hornsby on 17 September 1886 and, sure enough, an illustration appeared in the *Sydney Mail.* The *Sydney Mail* commented that 'Hornsby can scarcely as yet be called a town, though, by and by, there will no doubt be a considerable population'. The Bishop of Sydney, Alfred Barry, agreed, and in 1887, the Rev. Thomas Harrison was appointed to the new Conventional District of Gordon and Hornsby. The area had prospered to the extent that a parish paper could now be produced, called simply, 'The Church', but no copies are known to survive.

Harrison was replaced in 1890 by the Rev. Edward Crisford, who persuaded the trustees at Gordon to erect a Parsonage. However his sudden death in 1893 occurred before he could occupy the building. The district seemed to have reached a firm footing, and on 8 August 1893, a fortnight after Crisford's death, was advanced to the status of a Parish.

But after a decade of roaring prosperity, depression again struck. Credit dried up and in 1893 there was a crisis as several banks crashed. Unemployment rose as business confidence fell. The rapid development of the upper North Shore slowed down, and several land companies speculating on further rises in land values were forced into liquidation. H.D. Stupart had to postpone his planned Turramurra College until 1903. Many of the new homes, 'all characteristic of wealth and refinement' were owned by people with big mortgages and high interest rates. Donations to church building funds would be hard to collect. In these new circumstances, church extension would be a formidable task, requiring the leadership of a capable man who would stay for a considerable period after the frequent changes in ministry hitherto. In the providence of God, such a man was available, and for the next thirty years, Robert Raymond King exercised a firm and energetic ministry. On his retirement in 1922, nine parishes existed in the area covered in 1893 by the parish of Gordon and Hornsby.

Raymond King came from a family whose services to church and state were illustrious. His great grandfather, Philip Gidley King, was the third governor of N.S.W. His grandfather, Phillip Parker King was a Captain in the Royal Navy, and has been described as 'the greatest of the early Australian marine surveyors'. His father, Robert Lethbridge King, was principal of Moore Theological College from 1868 to 1878, which he ruled like a patriarch and with a pastoral devotion that was to be reflected in his son's long ministry at Gordon. One of Raymond's brothers, Cecil, pioneered the parish of Camden; another, Copland, was the famous co-founder of the New Guinea Mission, and his sister Ethel founded the 'Heralds of the King' - a children's missionary movement in the A.B.M. Raymond King had been educated at St. John's College, Cambridge, and had eleven years of experience in the ministry before coming to Gordon.

He was a well-organised and methodical man, who at once set about assessing the resources of the parish. Conscious that he was making history, he prefaced his lists of parishioners with a note addressed more to posterity than to himself:

> ' Records of the Parish of Gordon cum Hornsby in the Diocese of Sydney
>
> ———
>
> The District of Gordon & Hornsby was formed into a parish at the Session of Synod held in August 1893. And in the same month, the Incumbency being vacant by the death of the Rev. E. Crisford, the Rev. R.R. King of S. John's Wallerawang was nominated by the Primate to the cure'

There follow lists of parishioners at each of the main centres of population: Gordon, Hornsby and Turramurra.

Evidently, Turramurra was to be the first priority in extending the work of the church. These were the people upon whom it depended, as King listed them:

Du Faur	Read	~~Wise~~
Gerard F.	Biffen	Elwin
Gerard E.	Chilton	~~James~~
Tange	Sainty	Spring
Traill Walter	Sainty	Sievers
Hoare	Mackin	Campton
~~Semple~~	Cunningham	Bryant
Devitt	~~Jones~~	Levick P
Rhodes	~~Overell Mrs.~~	Wilson unit: (Unitarian)
Hurditch	~~Holland~~	Levick Herbert Mrs.

Later others were added:

Moir	Vaillant
Rich	Sulman
Crisford	Dr. Bellinger
Way	

It would appear from the names crossed out that the Depression forced some people to move out of Turramurra; in the next four years as New South Wales slowly recovered, the parish roll at Turramurra rose only from 37 to 38 names; though the total for the whole parish rose from 130 to 260. Recovery from 1897 on was rapid; by March 1899, 359 families were known to the Rector. The greatest growth was in Hornsby Junction, where the railway was a powerful incentive to growth, despite the depression. Accordingly, St. Peter's church was erected in 1898, ahead of the Turramurra church which appears to have been projected earlier.

Meanwhile, building a new church at Turramurra was out of the question, but on 5 February 1894, a meeting was held at Turramurra, as King noted it,

> 'to arrange for seating accomodation to enable services to be held in Miss Mathews' School.
>
> Services commenced on Sunday 11 Feb 1894 Hour 5 p.m.'

A few weeks later, a committee was elected to look after church interests. Its members were Messrs Du Faur, Hoare, E. Gerard and Sievers, who began to collect funds for the erection of a church. By the time the Easter meeting was held on 30 April 1895, £18 was in hand.

Record of Events

Jan 31 1894 Concert
Concert held in Wesleyan Hall organised by Mrs Burnell to obtain funds to purchase material for Bazaar.

Feb 5 1894 Meeting at Turramurra
Meeting of Church people at Turramurra to arrange for seating accommodation to enable services to be held in Miss Mathews School

Services commenced on Sunday 11 Feb 1894 Hour 5 pm.

An entry in Raymond King's notebook records the first service at Turramurra, on 11 February 1894.

Though this little congregation numbered only about 30 regular members, it was mercifully free of the tensions which existed in the two older congregations. At Gordon, and especially at Hornsby, the original inhabitants felt that they were being pushed aside by the newcomers, who certainly out-numbered the old. At St. Paul's, there was a serious dispute that lasted for twenty years over whether the church at Pearce's Corner should be pulled down and another erected closer to Wahroonga station. Turramurra was a new congregation, and such problems were unlikely to arise.

By 1898, the Rector could record at least 47 Anglican families in Turramurra; recovery was well under way, and it seemed possible to proceed with the construction of a church. The depression had taught King to be cautious. He explained to his parishioners in an early issue of the *Parish Gazette* in 1899 that

> 'it has always been a rule in this Parish that no new undertaking should be begun until we could see our way clearly to carry it to a successful issue....it has always seemed wisest and best to make sure that necessary funds would be forthcoming before land was purchased or buildings erected.'

By this time, services in the little schoolroom of Miss Matthews' Turramurra Grammar School on Eastern Rd were becoming crowded. Though receipts at Turramurra averaged only about £9 per month, an acre of land was purchased towards the end of 1898 in King St. (It seems unlikely that King St. Turramurra is named after the Rev. Raymond King. Sam King and his sons James and William were well established orchardists in Irish Town. Though none of them lived in King St , they may have given it their name.)

Plans for a small weatherboard building on brick foundations with 110 sittings were drawn up by the well-known architect John Sulman (later Sir John Sulman), a member of the congregation. The building was constructed by Mr. T. Jago, and by July 1899 it was ready for use. King named it St. James',

> 'to complete the Quartet in the Parish of the Four Chief Apostles St. Peter, St. Paul, St. James and St. John. There is no other St. James as far as we know on this side of the water. St. James also is worthy of special honor as being the First of the Apostles to suffer martyrdom for the Faith. St. James' Day falls on 25th July, which will be sufficiently close to the date of the opening of the Church to make it a suitable day for Commemorating year by year the Anniversary of its Birth'.

The opening of a new church in those more leisurely days normally attracted the attention of the secular press, and certainly the church papers. However the little church at Turramurra was too small and remote to be noticed; the only account of the ceremony we have appeared in the *Parish Gazette:*

> 'The Church Hall at Turramurra was opened for Divine Service on Sunday, 23rd July, the preacher for the occasion being the Rev. A. Yarnold, Rural Dean. The church was well filled, and there were many expressions of gratification at our being at last in possession of a building where the worship of God could be suitably and reverently carried out.

Amongst the Gifts presented by the parishioners were the following:- Altar cloth, Fair Linen Cloth, Sanctuary Carpet, Lectern, Matting for the Aisles, Lamps, Vases, Choir Books, Altar Desk, Altar Prayer Book, and Tin of Kerosene'.

Gas had not yet been laid on in the neighbourhood; electricity was only just beginning to make its appearance in the city. Yet the North Shore did have some mod. cons. In the same month that St. James' was opened, the Rectory was equipped with a telephone, connected to the nearest exchange at Chatswood.

The next issue will contain a report of the first Quarterly Meeting of the Turramurra Branch, which is to be held on Monday evening, 14th inst.

* * *

THE TELEPHONE.—The Rector and Mrs. King desire to express their warm appreciation of the kindness of those Ladies who have arranged for the Rectory to be connected with the Telephone Exchange as a present to Mrs. King, to help her in her Parochial work. It was a kind thought, kindly carried out, and the convenience that it will afford in numberless ways will, they hope, be found to conduce to increased efficiency in transacting the affairs of the Parish, and keeping in touch with the different centres The Rectory will be connected with the Chatswood Exchange.

* * *

ST. JAMES', TURRAMURRA.—The Church Hall at Turramurra was opened for Divine Service on Sunday, 23rd July, the preacher for the occasion being the Rev. A. Yarnold, Rural Dean. The Church was well filled, and there were many expressions of gratification at our being at last in possession of a building where the worship of God could be suitably and reverently carried out. Amongst the Gifts presented by the Parishioners were the following:—Altar Cloth, Fair Linen Cloth, Sanctuary Carpet, Lectern, Matting for the Aisles, Lamps, Vases, Choir Books, Altar Desk, Altar Prayer Book, and Tin of Kerosene. Choir Practice is held in the Hall on Friday afternoons at 4.15, and members of the congregation are cordially invited to attend, and if possible, join the Choir.

* * *

The 'Parish Gazette' reports two major events - the installation of a telephone and the opening of St James', Turramurra.

The Register of Services shows a steadily increasing congregation for the fortnightly Communion Service. During 1899 and 1900, numbers ranged between 14 and 25 communicants. At the first Christmas Day service, conducted by the Rev. Thomas Watson, 26 made their Communion, and 44 the following Easter at a service conducted by the Rev. Henry Plume of Barker College.

There were now four churches in the parish, and up to eight services on Sunday. Even with a full-time curate, the Rev. L.D. Thomas, King was glad to have the honorary assistance of the Rev. Henry Plume at Hornsby Junction and the Rev. Thomas Watson at Wahroonga. With plans to commence services at Pymble and Lindfield, division of the parish was imperative, and this came about in October 1901. Thenceforth, St. James' Turramurra ranked more important in the reduced parish of Gordon.

Raymond King's style of ministry leaps out of every line in his *Parish Gazette.* He is in turn authoritative, didactic, pastoral. He was a High Churchman of the old school, but definitely not an Anglo-Catholic. He adopted the Eastward position in celebrating Holy Communion, and his curates never had the opportunity to decide their own practice; what he said went. Despite the over-riding preoccupation with buildings, and hence the need for more money, he never lost sight of his people's spiritual welfare. With a Victorian earnestness that now seems almost quaint, he gave advice to the confirmees of 1901:

> ' Let your devout attendance at the Holy Sacrament of the Lord's Supper be regular and frequent. There is no safe-guard against carelessness to be compared to this. Come monthly, fortnightly, weekly if you can, and try your hardest in the intervals to live up to the profession which you thereby make of service and dependance upon Christ'.

Children's work now received more attention than it had done previously. In 1902, a Sunday School was commenced at St. James', and on the third Sunday of the month, a Children's Service followed. Sunday School in that more sedentary age was held at 2.30 p.m., and this continued to be the case until the 1930s. There was a very strong emphasis on missionary work. A Parochial Missionary Association was formed in 1899 with branches in each of the church centres. Miss Ellis was the Secretary for Turramurra. King called his people's attention to the Australian Church's missionary responsibilities:

> ' of all Heathen Missions, those for which Australia is responsible, especially New Guinea, the Aborigines and the Chinese in Australia most loudly call for our assistance ... they are absolutely dependent upon the Australian Church for support'.

Copland King's work in New Guinea received constant attention, and money collected by children was directed towards the support of a New Guinean boy, Arimona. Support was also given to the Chinese Mission in Sydney, partly as a recognition of the presence in the district of a colony of Chinese market-gardeners near Pymble. They kept very much to themselves, but at Chinese New Year their noisy festivities drew the attention of the rest of the community.

The debt on St. James' Church was slowly paid off. The church had cost £650, and by 1902, only £300 of this remained to be paid off. £100 was raised in a bazaar that year, and another £100 by special gifts in 1903. The last £100 proved intractable, and in 1909, £70 was still owing. A fete held that year paid this sum off, and with St. James' Church now out of debt, consideration could be given to further splitting the Gordon parish, which by 1904 again had four churches and from 1906,

two curates. Services were commenced at a hall at Pymble on 14 July 1901, and St Alban's, Lindfield, was opened on 8 July 1904. Christ Church, St Ives was opened on 30 January 1909 and movements to build churches at Killara and Roseville began the same year.

While the debt on St James' had been cleared, it had taken surprisingly long, and a further problem was that of the 100 families (generally reckoned to be 500 members, or 5 per family) on the church roll in 1909, only 35 were subscribers to church funds. Ever since 1906, one of the two curates had lodgings in Eastern Road, Turramurra, and a special responsibility for that part of the parish. From 1906 to May 1908, this was the Rev. G. W. Rooke, whose place was taken in 1909 and 1910 by the Rev. Edwin Shipley. However, with so much activity at the southern end of the parish, the feeling grew that Turramurra was bearing more than its share of the financial burden, and would be better off on its own.

At at general meeting of parishioners held on 11 January 1910, it was unanimously resolved that

> 'in view of the rapid growth of the district and with the object of furthering Church work in the same, the time has now arrived for the division of the Parish'.

A deputation was appointed to wait upon the newly appointed Archbishop of Sydney, the Most Rev. J. C. Wright, to make the necessary arrangements. This deputation consisted of Messrs W. M. Vindin, E. V. Dixon and H. E. Farmer, three men whose concern for the welfare of their Church was a major factor in what had already been accomplished. Archbishop Wright was anxious to come and see for himself whether the district was ready for the change. The *Parish Gazette* reported that 'he was met at the Diocesan Registry by a motor kindly lent for the purpose by Mr C. W. Bennett and driven through the parish, inspecting en route the Church at Lindfield, Gordon, St Ives, and Turramurra, and the sites for Churches recently purchased at Roseville, Killara and Pymble'. The Archbishop was at first inclined to feel that the move was premature. His caution had a most wholesome effect upon the Turramurra congregation, who seemed to regard his refusal as a slur upon their capacity to support a full-time ministry unaided. A petition was now presented to His Grace, pointing out that the proposed Conventional District had a population of about 500 members of the Church of England and was growing very rapidly. The petitioners gave their assurance that they could in future discharge all that was expected of them.

It was a courageous step. The previous year's regular income had amounted only to £265; an extra £100 at least now had to be found. The new minister's stipend would require £300, apart from other expenses. Yet in the first full year of separation, ending on 31 March 1912, the people of Turramurra rose to the challenge, as they were to do so often in the future. Starting with a debit balance of £9-8-9, they finished the year with a credit of £26-14-5, having collecting over £410 for the year.

Perhaps Archbishop Wright had deliberately sought to test the mettle of the Turramurra congregation. This time, the petition was granted, and on 21 January 1922, the Conventional District of Turramurra was set up, with the Rev. Ronald John Cameron as Curate-in-Charge.

In January 1911, Ronald Cameron was welcomed by a fashionable gathering in the garden of Mr & Mrs T. Read.

CHAPTER 5

WAR AND PEACE, 1911-1918

Ronald John Cameron came to St James' with a sound record. As St James' was not yet a parish, it had not the right to nominate its minister, so the appointment lay with the Archbishop of Sydney. However the churchwardens of St James' had been consulted about the appointment, and Messrs W. M. Vindin, E. V. Dixon and H. E. Farmer had travelled to Nowra to hear Mr Cameron preach. They returned with the impression that 'the selection of Mr Cameron appeared to be a very happy choice by the Archbishop'.

Mr Cameron had a most colourful background. He was descended from the Lairds of Lochiel. His grandfather, Lt. Col. Charles Cameron was a widely respected garrison officer in Sydney and Van Diemen's Land between 1822 and 1827, whose son, Ewen Wallace Cameron was an influential pastoralist and business-man who settled in the then fashionable suburb of Balmain in 1850, building a mansion which is still a notable landmark. Ewen Cameron accepted the civic responsibilities that in Victorian times accompanied worldly prosperity. He established the Balmain Working Man's Institute, served as Vice-President of Sydney Hospital and was for many years Synod Representative and Churchwarden of St Mary's Church, Balmain, then one of the leading evangelical churches in Sydney diocese under the redoubtable Canon Mervyn Archdall. He was also a Fellow of St Paul's College in the University of Sydney and a Lay Canon of St Andrew's Cathedral, as well as being involved in at least eight other church and community activities. At 'Ewenton', Ronald John Cameron was born on 19 June 1869, the 9th of 12 children. He was brought up to accept his family's keen sense of duty, perhaps influenced by his home, which abounded in religious inscriptions - over the portico and ground into the glass doors throughout the house.

At Sydney Grammar School he was a prominent athlete and sportsman. He was selected to play for Australia in the first International Rugby Match at the age of 18. On leaving school he was articled to a firm of architects, and retained a keen interest in architecture for the rest of his life. It gave him common ground with a fellow Old Grammarian, John Shedden Adam, with whom he was to be closely associated as architect of the new St James' church at the end of the thirties. During his articles his interest in church work grew, and he gained much experience in open-air preaching. In 1893 he felt a vocation to the ministry, and after two years of an Arts course at Sydney University entered Moore Theological College, gaining First Class Honours in the final examination. He was ordained on 13 June 1897 and priested the next year. He served as curate at All Saints', Hunter's Hill from 1897 to 1901 under the Rev. P. R. Spry Bailey, a leading High Churchman. At All Saints' he acquired a concern for dignity in worship that was to be imprinted on worship at St James', Turramurra, for many years.

The young and enthusiastic clergyman used to conduct services in a ferry waiting shed at the foot of Gale Street, Woolwich, then in a tiny Presbyterian Hall, and still later in the Congregational Church before the present church of St John's, Woolwich, was built.

He became rector of St Paul's, Lithgow in 1901, and was instrumental in securing a fine site on which St Paul's, the rectory and the parish hall now stand. His visits to miners in the mines, his devotion and selflessness won him great affection in the five years of this first charge.

From 1907 to 1910 he was rector of St John's, Shoalhaven (i.e. Nowra), where he made a considerable impact. Forty years later, the *Shoalhaven and Nowra News* concluded a lengthy obituary by saying

> ' Probably no other clergyman, before or since, has been held in such high esteem as was Mr Cameron in Nowra. Those who remembered his wonderful personality, his loving help in either joy or adversity, his never changing, kindly greeting have something that is worth keeping'.

Mr Cameron's first task at Turramurra was to improve the appearance and dignity of his little church. Even before his arrival, arrangements had been made for 'The Gas' to be installed. As Raymond King commented, 'it is surely for the glory of God that the arrangements for lighting His house should be up to date, instead of the obsolete oil lamps hitherto in use'.

St James' Church in about 1910

Another improvement was in the standard of music. *The Parish Gazette* had been quite frank about this in earlier times:

> 'It is not very pleasant to have to confess failure, but it must be acknowledged that St James' Choir is badly in need of re-organization ... This was amply proved on a recent Sunday evening, when the whole of the Choir was absent ... Is there not some gentleman in Turramurra with a knowledge of church music who will come forward ... and take charge of the conduct of the music for the services?'

There was, and within a year, Edgar Watts' enthusiasm and skill resulted in the rendering of Stainer's 'Crucifixion' 'in a manner reflecting the greatest credit on the Choir', as Mr Farmer put it. St James' now had a surpliced choir, paid for, not out of the church's general funds, but from collections made for the purpose, in order to avoid hard feeling. In other parishes, this means of dignifying and beautifying worship had led to strong protests at the introduction of Roman Catholic practices. The singing of a sacred work, such as Stainer's 'Crucifixion' or 'Olivet to Calvary' became a regular feature of the church's Easter observance, and drew in many from other denominations who in later years were glad to remember this joint effort of Turramurra Christians.

Here was a solid beginning, and Mr Cameron built upon it. Looking back on his early days at St James' he wrote,

> 'during 1912 the little Church was wonderfully improved by a new altar, white frontal, brass altar desk and office books, brass alms dish, brass collection plates, sanctuary curtains and rods, and litany desk given by anonymous donors and dedicated on Easter Day. ... The best is not too good for the Lord's service'.

He might also have mentioned during that first year the erection of a bell, which had hitherto been lacking. Ronald Cameron's great passion was for the church to have a full peal of bells, and it is no surprise to find the Churchwardens' account for 1910-1911 including the sum of £16-16-10 for a bell - substantially defrayed by the munificence of Mr Vindin.

No provision existed for a rectory when St James' struck out on its own - something that would not now be permitted. A movement to build or purchase a rectory began in 1911, and in 1912, a house on Eastern Road backing onto the church property was purchased. St James' has always been fortunate in its laymen, and one is particularly struck by the good sense and sound financial management of those who handled the emerging parish's affairs in these early years. After necessary alterations had been made, the Camerons moved into the new rectory on 23 January 1913.

Communicating with parishioners in the growing district of Turramurra became difficult once the *Gordon Parish Gazette* no longer circulated here. St James' began to produce its own *Messenger* as early as 1912, though no copies are known to survive until September 1917. Participation by the laity in their church's affairs was further improved when the Annual Easter Meeting decided for the first time to elect an advisory Church Committee. Hitherto, everything had been left to the Rector and Churchwardens. The first members of the Committee were Messrs

A. P. Dalrymple, H. E. Farmer, R. Fieldhouse, E. Lufft, H. D. Stupart, J. W. Taylor, J. Young, Vanderpump and Winter, besides the Churchwardens, Messrs. W. M. Vindin, E. V. Dixon and W. A. Rand. The committee nevertheless met infrequently, and the Churchwardens still conducted most of the parish's affairs until a Parish Council was elected for the first time in 1927.

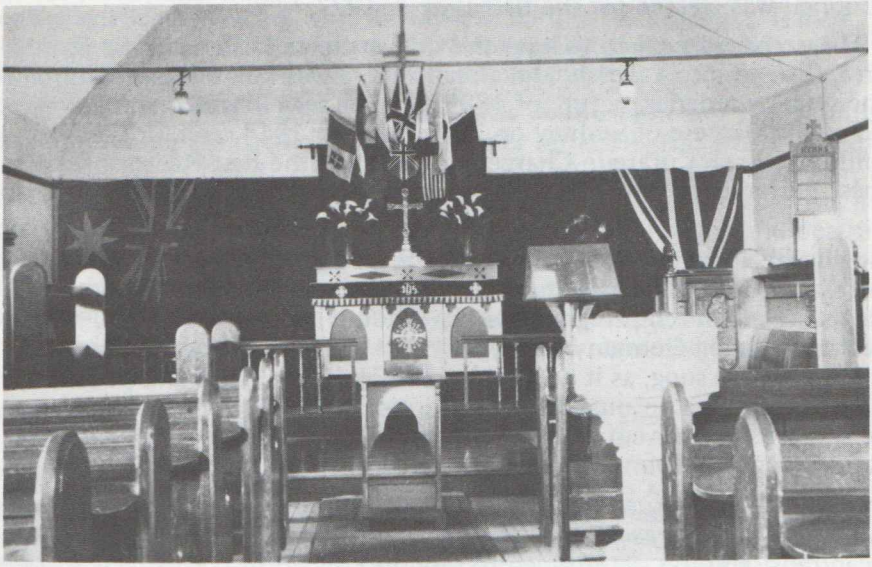
In 1914, steps were taken to have the Conventional District of St James', Turramurra, formed into a parish, and already there was talk of a new church to replace the small wooden structure of 1899. The change in status was approved by the Synod of the Diocese of Sydney on 28 September 1914, and Mr Cameron, whose title had hitherto been Curate-in-Charge, now became the first Rector of the parish of St James, Turramurra. 'May it be to His greater glory' he wrote in his Service Register.

Thoughts of a new building had now to be put aside as the nation found itself at war. Mr Cameron could not forbear to allow his emotions to creep into the Service Register, which temptingly offered a column headed 'Remarks'. Great Britain declared war on Germany on Sunday, 4 August 1914. At St James the National Anthem was sung, as it was in churches, schools, clubs and pubs throughout the nation in a spontaneous outburst of patriotism as the tension of a protracted crisis gave way to the clear-cut decision of war. 'God defend the right! Guide, keep and Bless our King and Country' reads that day's entry in the Register.

World War I raised issues that split Australian society as never before or since. Was it a struggle for the preservation of Christian civilization, or merely a trade war between capitalist empires determined to monopolise world trade? Was Britain's war anything to do with Australia? Was the Eastern Rebellion in Dublin in 1916 treason, and Irish sympathisers in Australia traitors too? Was conscription justified to maintain the strength of the A.I.F. in France? Only this last question was tested by ballot, and twice the Australian electorate rejected conscription. Almost all Protestant churchmen were ardent advocates of the war effort, and the Anglicans of Turramurra were no exception. The parish *Messenger* of September 1917 warned that

> 'within are enemies working insidiously to undermine the vitality and vigour of the nation. Without calmly or excitedly clamouring against these enemies, let us all look to it that we are each striving to faithfully discharge the part that belongs to each, putting our trust in the mercy of God ...'

On 27 June 1915 was read in church the Archbishop of Sydney's 'Call to Arms', and on 22 July, after news had arrived of the appalling British losses in the Battle of the Somme, the regular Thursday evening Communion service became until August 1919 a Service of Intercession. These ecumenical services usually had a congregation of about 20, and parishioners were exhorted to 'make a regular practice of coming once a month'.



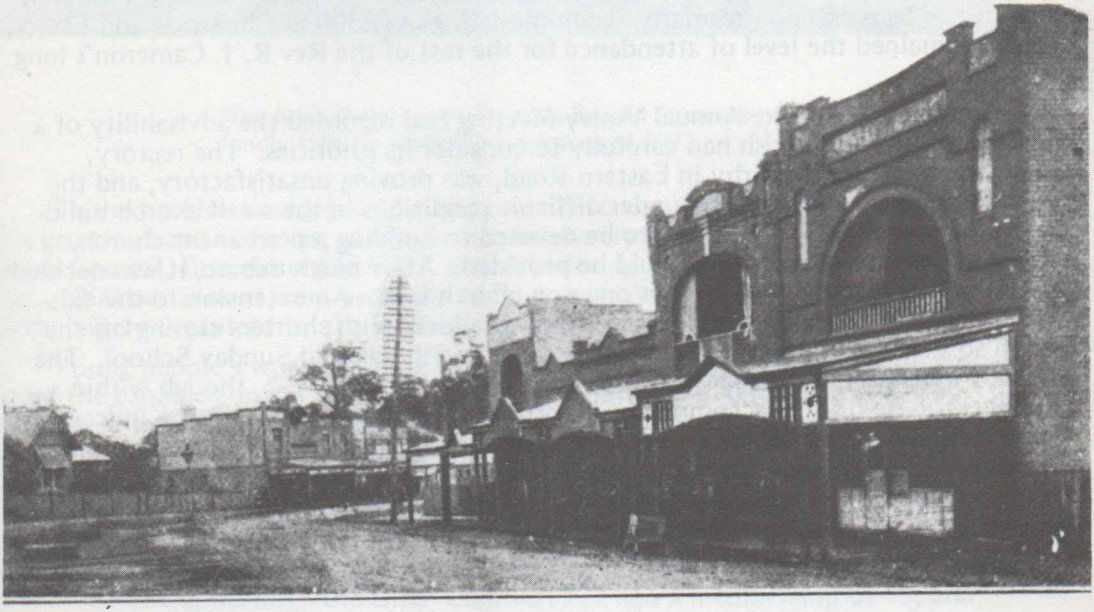
St James' Decked out for Empire Day, about 1916. The flags are those of the Allies in the First World War.

The anniversary of the declaration of war in 1915 was kept as a day of prayer from 8 a.m. to 8 p.m.; later that month, a memorial service was held for a young man from the parish who had died at Gallipoli. In more peaceful days, he had evidently been a member of the Ku-ring-gai Rifle Club, who now attended the service. Altogether, 17 young men from the parish fell in the war. The Service Register reflects the headlines splashed in the secular press - the news of the heroic action at Lone Pine on 6 August 1915, the Anniversary of the Martyrdom of Edith Cavell on 12 October 1915, news of the Victory near Cambrai on 22 November 1917, on which Mr Cameron records, 'bells rung throughout State', and finally in 1918, 'Nov. 11th. Armistice signed by Germany. Laus Deo'.

The war brought Christians of all denominations in Turramurra closer together. The common anxiety for sons, brothers and husbands broke down old barriers, and the Intercession Services at St James' met a real need. In service organizations such

as the Red Cross, the war brought people together. Nearly twenty years earlier, Turramurra had been the only suburb of the upper North Shore without an active and influential Progress Association. It had lacked the Mutual Improvement Societies that had been established for young men by the Presbyterian ministers at Wahroonga and Pymble. One finds records only of the Turramurra Dorcas Society, a group of ladies led by Mrs E. V. Dixon, who sewed for the Sydney City Mission, and the Cooinoo Cricket Club, described by a local paper as composed of 'remarkably fine players, worthy of inclusion in international cricket'. However these budding Bradmans lost to the Pymble Juniors by 9 wickets and 3 runs after being forced to follow on in the only match of which we have a record.

St James' Church, under Mr Cameron's ministry, had done much during the war years to develop a community spirit that had hitherto been lacking, and it was fitting that when a community effort led to the building of the memorial gates in Turramurra Park, Mr Cameron should be the one to dedicate them.



The Turramurra shopping centre in 1910. There is a single gas lamp on the other side of the road, while the telegraph pole bears witness to the spread of communications. Motor vehicles were still rare.

CHAPTER 6

A CHURCH IS BUILT – 1919-1949

All the branch churches of St John's Gordon built between 1898 and 1912 along the North Shore Line were temporary wooden structures. It was intended that, once the district became more closely settled, larger more permanent buildings would be built. Interrupted by war and depression, it was a task that took up to fifty years to complete. In the meantime, growing numbers had to be accommodated somehow. The Anglican church with a large number of nominal adherents, had to cater not only for its regular congregations, but the large numbers attending Christmas and Easter services. Over the years, these numbers serve as a rough index, not so much of the size of the active congregation, or the effectiveness of the church's ministry, but of the growth of the district.

For the first ten years of St James' existence, there were generally fewer than 50 communicants who attended on each of the days of obligation. Not until 1913 were there more than 100 Easter communicants, but during the First World War, numbers jumped considerably as people in their varying ways sought God's assistance. From 1921, numbers were regularly 200 or more, and in that year, the church's 110 sittings were fully occupied for one Christmas service. During the 1930s, the Churchwardens had to reckon on regularly accommodating over 300 at Christmas and Easter, and this remained the level of attendance for the rest of the Rev R. J. Cameron's long ministry.

As early as 1915, the Annual Vestry Meeting had recorded the advisability of a new Church, but the parish had carefully to consider its priorities. The rectory, though it was situated nearby in Eastern Road, was proving unsatisfactory, and the Sunday School was carrying on under difficult conditions in the small church building. If the parish's resources were to be devoted to building a permanent church, neither of these two necessities could be provided. After much debate, it was decided to build a new rectory - the present one - on church land. An extension to the existing church seating another 70 worshippers was added, with shutters closing off the church so that the building could serve also as a parish hall and Sunday School. The two jobs were completed together in 1922 at a cost of £3,540-6-1, though within a few years this additional accommodation proved inadequate, and a small Kindergarten Hall, measuring 40' x 20' was added in 1928 at a cost of £543-17-11.

'The little church in the trees' as Ronald Cameron fondly called it, after the extensions of 1922.

This expansion could never have been undertaken without the loyal support of a growing band of ladies, as regular income barely met recurrent expenses. The Parish Council, first elected in 1927, was able during the twenties to count on at least £200 per annum from proceeds of fetes, bazaars, 'Self Denial Days' and so forth, largely organized by the Women's Guild.

Young people's work was developed too. The Sunday School was flourishing under the capable control of Mr W. I. Wenborn, Superintendent for 25 years. Soon there would be regrets that the kindergarten hall had not been built larger. The 1920s also saw the formation of Boys' and Girls' Clubs, and in 1929 the St James' Young Men's Association was formed, with the object of 'the Spiritual, Moral, Intellectual, Physical and Social Improvement of its members'. Like the older Presbyterian Mutual Improvement Societies, its chief activity was intended to be debating. Perhaps the physical culture and gymnastics Boys' and Girls' Clubs would be more appealing; the Girls' Club in 1927 had a membership of 45, and was keen to foster in the girls a sense of social responsibility. They were encouraged to bring to the Christmas Social that year a gift for the Mission Zone Fund, 'to help

the 1,600 poor slum children to have that one Red Letter Day at Christmas time'.

A well-to-do suburb's sense of responsibility was to be severely tested in the next few years. The Depression struck in 1929 when St James' still owed £500 as a result of its building activities. Some reduction of the debt was still undertaken, though other priorities were more important. 'Sacrifice is inevitable, and all must bear their due proportion', urged Sydney's Protestant leaders. 'This demands a simpler mode of life. Selfish luxury alongside dire poverty is not the way of Christ'. At St James', the Women's Guild (founded in 1930) took up the challenge. Like the Dorcas Guild of thirty years before, it met fortnightly, and during the depression made clothes for the poor. For several years the Guild made itself responsible for clothing a girl in the Church of England Homes at Carlingford. There was a constant need for used clothing, and few people had anything to spare after a time. 'Please have another look', exhorted the parish *Messenger*, 'the Rector will gladly call and pick up anything you have'. The Parish Council authorised a retiring collection for the immediate relief of cases of local distress, and urged parishioners to subscribe to local relief funds.

Careful management kept St James' Church from financial deep water. Mr Wilfred I. Wenborn, as Treasurer from 1923 to 1932 shared with Walter Mullens Vindin the main responsibility until the latter's death in 1928. In his place, William Arnold Rand was appointed as Rector's Warden, an office he held until 1950. For the first half century of St James' existence, it was fortunate to have the services of two such men who gave unstintingly of their time, money and experience to provide a stable basis for an effective ministry.

Not until 1936 did the parish finally struggle out of the debt it had incurred eight years before to build the little kindergarten hall. These were not years in which the lean cattle ate the fat cattle; there was solid growth. In January 1936, the Parish Council could congratulate the Rector 'on the completion of his 25 years of faithful labour in this Parish'. The Camerons warm-hearted personalities and sheer goodness of spirit had long since won the love and respect of their people. The Women's Guild was soundly established with Mrs Cameron as President. For twenty years Mrs A. Kitt and Mrs Allenden were Secretary and Treasurer. In 1929, the Young Men's Association was established; it soon became the Young People's Club. As the community and the nation struggled out of the depression, it became increasingly active. It gave strong support to various missions besides its social functions, such as drama and concerts. The Report for 1936 tells us that 'other entertainments have taken the form of debates, organised games such as ping pong, mock trials and mock Radio Evenings', futuristic, curio, story and musical evenings . There was a generation gap even in the days of crew cuts, and the Club worked away at it: 'We have also entertained our parents at socials ... and in return have been entertained by them'. Mr and Mrs Milton Rainsford, who came to Turramurra in 1931, were from the start closely associated with young people's work.

As prosperity returned, the old plan of rebuilding the little church could be revived. Mr Vindin, who had been Rector's Warden even before the old church was built, showed his foresight in a bequest of £100 towards a new church. This nucleus grew slowly during the depression years, and in 1935, Mr Claude E. Cameron, the Rector's son, raised the matter at the Annual Vestry Meeting for the first time for some years. For the next few years, the detailed planning of the building, and efforts at fund raising were everybody's major preoccupation. Without the Women's Guild, it might well have been labour in vain. A fete was forthwith organised, and before the year was out, Mrs. L. Winter, the Guild's Vice-President, had proudly handed over a cheque for £220, nearly doubling the amount then in hand. In 1936, the New Church Fund again doubled, and in 1937 doubled yet again to £1,914.

Serious planning was now possible. The Rector's old school friend, John Shedden Adam was appointed architect, and a structure costing not more than £5,000 was proposed. What the Parish Council had until now planned was an extension in brick to the already rickety old structure; we all know the story of the horse designed by a committee. The combination of John Shedden Adam and Ronald Cameron was indeed providential, and a new design was soon presented. Better times also brought expanded vision; by 1938, the plans provided for a complete new church, with a nave seating 300 people, chancel and belfry, all in brick. It had a beauty and a dignity that has become well-loved over the past thirty-four years. At the time, the *Church Standard* commented that some churches are built to the glory of the choir, some to the glory of the architect or even to the bricklayers; this church glorified God.

The estimated cost had jumped, of course, to £7,000, but it was resolved to proceed when £3,000 was in hand, as the diocesan authorities were prepared to allow a mortgage of £4,000. It was a truly formidable undertaking in the money values of that time. The Basic Wage in 1939 was £3-18-0 a week, less than a tenth of minimum incomes in the mid 1970s. By 1940, the necessary minimum figure of £3,000 had been reached, and a contract was let to Girvan Bros. on 3 October 1940.

It was an act of faith that reflected the harmony between those responsible for this great step. Mr H.H. Vidal had taken over from Mr W.I. Wenborn as People's Warden and Hon. Treasurer in 1933, and continued until his death on 15 April 1949. From 1936 to 1947 Mr H.J. Witts was the third churchwarden. The long and close combination of these three, with many loyal stalwarts on the Parish Council and other church organisations was responsible for the remarkable achievement of these years.

At the centre of it stood the venerable figure of the rector. Mr Cameron had been rector for almost thirty years when the new church was begun and was past seventy years of age. This was to crown his life's work; his total immersion in the great task won his people's sympathy. People are good at rising to the occasion when their imagination has been stirred. Esteem for the man who had for so long been their pastor combined with enthusiasm for the project to bring about an

amazing response from the people of Turramurra. At a meeting held in the Presbyterian hall on 23 January 1941, a presentation was made to mark his thirtieth year in the parish. The Presbyterian and Methodist churches were happy to be represented, and among the telegrams received was one that simply read, 'Everyone's friend, St. James' Rectory, Turra.' It came from the rector's young grandsons. 'You have forgiven my mistakes,' he wrote in reply, 'encouraged me with your cheerfulness and hopefulness, unblushingly told me of your affection, as I gratefully tell you of mine - made possible, I know, through Him Who loved us and gave Himself for us'.

Demolition of the old church, October 1940.

The old rector's joy overflowed as the new edifice rose. The foundation stone was laid by Archbishop Mowll on a teeming wet day in March 1941 - though the walls were then about four feet high. Mr Cameron's own account best conveys the sense of occasion: 'What a day it was! Preparations had been well and truly made for a wonderful attendance of practically the whole district. The Junior Girls' Choir helped us on that day; for the first time their white surplices and blue veils had a real day out in the rain....umbrellas in such numbers as we have seldom seen....held sway....The stone was declared well and truly laid; prayers were reverently offered

by the great concourse of people for God's blessing on our efforts; the Blessing was pronounced and received by a devout and thankful people; and so we were blessed, and have been blessed ever since, under the good hand of our God upon us'.

This was the last occasion that Mr Cameron's good friend, John Shedden Adam was present at the new St. James'. He died on 30 March, and his ashes were placed in this, his last church. He strove, he said, to build spiritual things into his work, and St. James' as it now stands is a worthy monument to his skill and vision.

During the construction, Mr Cameron unveiled the stone cross at the east end of the church in memory of the seventeen men of St. James' who died in the first World War. The congregation gathered beneath watched anxiously as their aged rector scaled ladders some thirty feet above their heads, swaying perilously as he performed the ceremony. His son, now Brigadier C.E. Cameron,M.C., E.D., then gave the address, no doubt with some relief.

The newly completed St James' Church, 1941.

It was a proud day when the newly completed church was dedicated by Archbishop Mowll on 27 September 1941. Situated as it was on the site of the old church, it preserved the setting amid tall trees that had been the most pleasing feature of the old St. James'. An essential feature of the design was the bell-tower, rising 54 feet above ground level, housing a peal of six bells that had already been given by Mr E.S. Paul, and were installed in time for the dedication. Despite the rector's illness, there was a spate of special services in the beautiful new church. The Archbishop returned next month for the confirmation service. The Bishop of Newcastle paid a visit; so too did the Governor General, Lord Gowrie. One noteworthy service took place on Industrial Sunday, 16 November 1941, when the contractor, David Girvan, and the tradesmen who had built the church attended a special service of thanksgiving. They had contributed to a plaque in memory of the architect, which was unveiled during the service. The film made by Mr. Rainsford, 'A Church is Built', covering all stages of the building of the new St. James' was shown on this occasion, and attracted considerable interest.

One of the great dangers against which the Australian church needs to guard is a preoccupation with fund-raising. The whole history of the church has been one of establishment, of trying hard to provide material facilities to serve the people's spiritual needs. As it achieves these objectives, it can too readily become insular and heedless of the call to worship God in spirit and in truth. Fortunately for the people of St. James', the great effort came at a time of national crisis that parochial objectives could not displace.

The war was a time when the whole community espoused what preachers and schoolmasters had always exhorted on their charges - self-sacrifice, persistence, faithfulness and humility. Now these became patriotic duties as well as Christian virtues. The Register of St. James' once more reflected the crisis of war. On 6 September 1939, three days after war was declared, Mr Cameron re-commenced the mid-week intercession services that had been held a quarter of a century before. As age and ill-health drew upon him, the Rev. G. Edmunds and the Rev. W. Dyer, the Presbyterian and Methodist ministers came to take a larger role in these.

Should the parish have gone ahead with its building plans? It was only three months after war began that a special meeting on 11 December 1939 had resolved 'that we should in faith and courage, with prayer, go on to the glory of God and endeavour to build the new Church'. When the contract was let, France had fallen, and England lay in mortal peril of invasion; to build a new church might seem grossly extravagant. Indeed, had there been only another five weeks' delay, government regulations would have stopped the project. The American Civil War did not interrupt the building of the Capitol dome; even when Confederate guns were within sound of Washington, Abraham Lincoln insisted that the work be carried forward as a mark of faith in victory. Similarly, Bishop Batty told St. James' congregation, 'you built the best when times were worst'. Milton Rainsford, away on war service, expressed the same ideal in verse:

> 'Our answer to the falling bombs and strife across the seas
> Is just in humble faith to build a church amid the trees'.

Each issue of the *Messenger* during wartime reflects the national emergency, and the spirit of self-examination that was so characteristic of the Anglican church under the leadership of the great William Temple, Archbishop of Canterbury. The Rector's Lenten letter in 1943 asks,

> 'What is wrong? May I repeat what I said last Lent? Lack of faith in God and failure to realize that we must have a purpose (not wobble through) in our lives. Is it selfishness and lack of love and helpfulness to one another? There is plenty of money apparently. Are we spending it foolishly ...?

Each February, the anniversary of the fall of Singapore in 1942 was remembered, and a form of prayer provided for prisoners of war. In September 1943, the *Messenger* contained a slip on which a name could be returned to the rector for inclusion in the parish's prayer list. Our records include the slip returned by Mrs Nelson, bearing the name of her son, Lt. Rupert Nelson. Readers of this history can see his name on the honour roll among the thirty-one men of the parish who died. It was in the providence of God that this fine young man should give his life, one of three young Head Prefects of Barker College between 1938 and 1942 to pay the supreme sacrifice.

Another way in which the war drew together the people of Turramurra, as in 1914-1918, was in youth work. The Young People's Club reduced its activities severely, and the practice began of sharing fellowship with the Presbyterian and Methodist young people's groups. With many men of the parish on active service, those who remained had more to do. It was a time of willing service for God, King and Country. The need for a new parish hall now that the old one had been demolished had to be met temporarily with two Army huts; in these Mrs Winter cheerfully carried on the work of the Sunday School.

Mr Cameron was now in the mellow even-tide of life. One great desire remained: to see the church built in response to his ardour cleared of debt and consecrated. Once again, the people of Turramurra did not fail. The restraints of war-time had not been lifted; shortages were many, and five years' backlog of housing, roads, and all manner of public utilities had to be tackled. The burden of taxation therefore remained heavy, and money scarce. To pay off the debt of £4,500 - the estimate, as usual,had proved too low - seemed an impossible dream in the short term.

However the parish bravely decided to attempt the impossible. Archbishop Mowll agreed to consecrate the church on 29 November 1947, in the hope that the debt might by then have been paid. Mr Cameron's own account of that tremendous undertaking, written on the eve of his retirement, is filled with a sense of wonder and joy that the target was indeed reached. He might be forgiven for thinking he was dreaming when one night a week before the consecration, a lady knocked at the rectory door. 'This is a present for your father', she said to Dorothy Cameron, 'the name doesn't matter'. It was a bank passbook cover, and it contained 100 £10 notes.

The Archbishop of Sydney, the Most Rev. H.W.K. Mowll and the Rev Ronald Cameron at the Consecration of St James' on 29 November 1947.

So St James' was consecrated, and 'the bells rang out to the waiting district the fact', as Mr Cameron put it. This was his Nunc Dimittis, and like the aged Simeon, he could depart in peace. At a farewell at the Masonic Hall on 23 May 1949, 700 people squeezed in or gathered outside to see his old friend W. A. Rand hand over a cheque for £1,200 - over $20,000 in today's terms - as a token of Turramurra's esteem. M. J. Rainsford, then serving as an alderman in Ku-ring-gai Council, had persuaded the Council to make a fine tribute of its own; the Mayor announced that the reserve at the corner of Eastern Road and Gilroy Road would henceforth be known as Cameron Park.

Mr and Mrs Cameron moved to a flat in Lindfield, and though he was in constant ill-health until his death on 14 October 1949, it was a great joy to him that he was able to spend his last weeks in his own home. His ashes were placed in the church he had served for so long, as were those of Mrs Cameron, who died on 18 March 1953. In his 38 years in Turramurra, he had built a church - a community of worshipping people who cared and shared, and had shown them that they could do mighty things in the power of God.

CHAPTER 7

WHITE FOR HARVEST, 1949-1966

'Lift up your eyes, and see how the fields are already white for harvest'. (John 4:35)

The Rev. George Earp, Rector 1949-1961.

Great changes were coming upon Turramurra as the new Rector, the Rev. G. T. Earp, was inducted on 23 June 1949. The district had grown slowly during the thirties, and hardly at all during the war years. After the war, shortages and restrictions hampered development. Bricks, tiles and all other building materials were almost unobtainable, and could only be used for residential purposes, not for church buildings. Tradesmen were as hard to procure, a reflection of the drain upon man-power resulting from nearly six years of conflict. By 1949, these difficulties were coming to an end. The Liberal government of R. G. Menzies, elected in December, abolished petrol rationing, and there followed a great boom in the motor

industry that was to last until 1974. People became much more mobile than ever before, and possession of a driving licence at the age of 17 became the new stamp of adult status. Rocketing wool prices in 1950 and 1951 helped set in motion an industrial and commercial boom that gave Australians more material wealth than they had ever known in the next two decades. Private enterprise flourished, and this brought about a managerial revolution as the number of executive positions greatly increased.

The North Shore's development in this period reflected the fact. Earlier development had occupied all land within easy walking distance of the railway. Now that most people had cars - often two, by the end of the period - new areas further from the railway were developed. North and South Turramurra, West Pymble and St Ives became the most desirable new residential areas of the North Shore in the 1960s, following closely the social pattern that had existed since the 1890s. In 1950, it was still possible to buy land a mile from the station for under £1,000, but by 1973, Crown land was being sold at auction at North Wahroonga for up to $30,000 for a serviced quarter acre block.

The few remaining pockets of orchard vanished as the demand for residential land grew. The Chilton property opposite the Eastern Road shops was perhaps the last, in the 1950s though Fred Chilton's old well remains in the garden of his granddaughter, Mrs Frank Winter. A few of the original cottages remained, like the pit-sawn, weatherboard building put up by the Sainty family in the 1870s at 71 Eastern Road. Large properties were subdivided, and settlement became denser as battle-axe blocks or little estates on tiny cul-de-sacs were carved out of gracious gardens. The famous azalea garden created by Mrs E. T. Thring in Cleveland Street, Wahroonga, was lost in this way in 1963. During the 1960s, home units began to appear along the Pacific Highway and on Eastern Road between the railway and King Street, overlooking St James'. In this area, too, was built Haddin Close as a Church of England Retirement Village. It was opened by the Governor, Sir Roden Cutler, on 14 December 1969. Rohini Village, adjacent to it, and even closer to St James', was begun in 1973. It was opened on 20 April 1975 by the Governor-General, Sir John Kerr, a former parishioner of St James', and dedicated by Archbishop M. L. Loane.

The great influx of new faces was not unlike the situation produced by the arrival of city commuters in the 1890s after the railway opened, and there was a similar danger of misunderstanding between the newcomers and the old inhabitants. An intelligent appraisal of the position was given in 1963 by the Rev R. W. Bowie, at the end of his first full year as rector:

> 'It would seem that the parish, like Caesar's Gaul, falls into three parts. There is the area centred on Kissing Point Road, with its young families, and new homes going up all the time. There is the central area, with perhaps Eastern Road as its axis, and containing a majority of older homes, though some new ones are still being built. And finally, there is the area generally known as North Turramurra, with the further part of Bobbin Head Road running through it. These divisions are basically geographical: we must see to it that they do not harden into deeper divisions which are a denial of the Spirit of Christ. Superciliousness on one hand, and a chip-on-the

shoulder attitude on the other, are each essentially un-Christian, and must be carefully guarded against - as natural human failings which must not be allowed to dominate our attitudes'.

Over the past quarter of a century, St James' has been fortunate in having a clerical and lay ministry that has knit together this sprawling congregation of over 2,000 Anglican families, maintaining the unity of the Spirit in the bond of peace. No Christian church must ever forget Paul's exhortation that

> 'There is one body and one Spirit, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift'. (Eph 4 : 3-7, RSV).

The story of these twenty-five years is the story of how God has used the talents of many in His service. There could scarcely be any to match Mrs Pearl Kitt, who in fifty years of service was responsible, often solely, for organising and carrying through some three thousand functions, including concerts, plays, pageants, prize-givings, picnics, Sunday School sessions, Women's Guild meetings, men's Communion breakfasts, Confirmation preparations, Youth Club meetings and fetes. Her contemporary, Mrs L. Winter, was in charge of the kindergarten section of the Sunday School for fifty years, and was just as full of good works as her friend and colleague. William Arnold Rand, first associated with St James' in 1904, was Rector's Warden for 22 years until his death on 7 September 1950. His death marked the passing of the leaders who had built and paid for the new St James'. Mr Vidal and Mr Cameron died in 1949, and Mr Witts retired in 1947. He was replaced as Warden by Mr Milton J. Rainsford, whose family have been intimately involved with St James' for forty years. As lay reader, parish councillor, nominator and youth worker, his contribution was impressive. He, like many others, was ever planning for the church's welfare.

St James' parochial nominators have not had a particularly busy task; they have exercised their function only three times in sixty years. The first was in 1949 on Mr Cameron's retirement. Senior members of the parish favoured the appointment of the Rev G. T. Earp, and it was known that Archbishop Mowll concurred with the view that he was the best man for the job.

George Thorold Earp was well known in Turramurra, for he had acted in the Rector's absence for a time during 1942. He was brought up in the district; his father, the Hon. G. F. Earp, M.L.C., appears on early lists of contributors to church funds. G. T. Earp attended Barker College from 1916 to 1923, and was ordained in 1931, after completing a B.A. degree at Sydney University. From 1944 to 1949, he was Rector of St Peter's, Hornsby, where the church had been cleared of debt and consecrated during his incumbency.

Even before taking up office at St James', Mr Earp was full of plans. He told his new parishioners of his intention to have a picture service quarterly with the aid of an epidiascope (a machine that projected an image of a picture placed on a tray beneath it. The slide projector had yet to arrive). Most importantly, he announced that plans for a new parish hall were to be prepared. At his first meeting of

the Parish Council, he raised the matter of providing a ministry in the growing areas of North and South Turramurra. A new hymn book was introduced, the Book of Common Praise, which is still used. Monthly family services were commenced, and an effort made to encourage young adults to come to church with a monthly special service for those 18 and over. Until then, numbers at Evensong had declined to about 8-12.

There was an immediate response to this vigorous leadership. Numbers attending services grew remarkably. At Christmas 1949 there were 365 communicants; by 1960, this number had grown to 890, including 430 at one service. Perhaps a better indication of the church's real strength may lie in the numbers of those who braved a cold morning in July to attend early Communion. In July 1949, these averaged 52; the average for July 1961 was 118. The growth of the Sunday School was remarkable as new families grew up in the district. Between June 1949 and November 1950, the nominal roll jumped from 137 to 256. The Young People's Fellowship similarly grew in strength. Mere numbers say little about the quality of a youth group; a better indication is that during the 1950s, four young men were called to the ministry through the spiritual vitality of St James', Turramurra. They were John Turner, Ted Newing, Guy Ransford and Barry Rainsford. In addition, Judy Thompson became a worker with the Wycliffe Bible Translators in New Guinea.

The growth in young people's work made the new parish hall a matter of real urgency. It was wisely decided to build in harmony with the church, and to link church and hall in order to accommodate overflow congregations. Moreover, this was to be the parish's war memorial. An earlier generation had thought of war memorials in terms of granite and cast iron - witness the gates at Turramurra Park. After this second great world catastrophe, everyone believed, and Christians above all, that in education lay the best hope for peace. 'The future of our Church is in the hands of our young people', said the appeal brochure. The Christian Church has always been just one generation from extinction, and throughout Australia, the Church determined not only that it would survive, but that in its youth work it would do its best to leaven a world beset by evil.

St James' Church was therefore aiming not only to build a hall, but to pursue an ideal. Plans were drawn up, and funds collected. By 1953, £8,500 was in hand, and a contract signed. It was fortunate that Girvan Bros were the builders; it was they who had put such excellent work into the church itself thirteen years before. The project was indeed ambitious. The whole building covered 62 squares, with a central hall accommodating 400 people as its central feature. On the same level were men's and women's vestries, a kitchen, and a library that has since been used also as the parish office. Beneath the hall a large store room was provided, and three classrooms divided by sliding doors, converting them to a single large playroom when required. The hall was equipped with a 35ft by 16ft stage and a film projection room. The old timber kindergarten hall, built in 1928, was to be moved closer to St James' Lane, to be replaced at a later stage.

Besides the contract price of £18,915 another £2,000 would be required for furnishings and other expenses. It was a heavy undertaking for a church that had worked hard to clear a debt for 44 of its 54 years' existence. In prosperous times, confidence was well justified, however. Though inflation had made serious inroads on the value of money, most people now had more purchasing power than before the war, and in 1953 the Basic Wage stood at £11-16-0.

The foundation stone was set by the Governor, Sir John Northcott, and dedicated by Archbishop Mowll on 3 October 1953. The opening was again performed by the Governor on 24 July 1954, and Archbishop Mowll dedicated the building. Mr Earp's monthly letter next month quotes a parishioner's hope that 'many children will be called to be real Christians under its roof'. By this time, the Sunday School had grown to 365 children, and it had become almost impossible to cope with the overcrowding in the old hall and hut.

A most capable group of churchwardens, parish councillors and parishioners responded in an astounding way to the task they still faced. 'A memorial with a load of debt over it is a poor memorial', wrote Mr G. A. Lloyd. Proud of what they had accomplished, the people of St James' set about raising the £8,500 still needed when the hall was opened. In 1954, a fete with a target of £1,000 was held. It raised £2,684, the largest fete in the church's history. The following year, an immense effort raised £6,812 in one day. A vigorous parish, Mr Lloyd reminded his fellow-parishioners, 'is an active member of a militant church. It has missionary work crying to be done outside its narrow boundaries. Even a small debt prevents our influence from spreading where it is needed and should be felt'.

It had been thought that the old ex-Army hut moved in 1947 from the P.O.W. camp at St Ives Showground could now be demolished. However the number of children of four and under increased so rapidly that the 'Beginners' Department' remained in the hut. All three halls had to be used regularly every Sunday to accommodate the 400 Sunday School children. But there were already plans to move the old building to South Turramurra, so yet another new building project had to be commenced forthwith. Thanks to the success of the Every Member Canvass in 1956, and favourable arrangements with the A.M.P. Society, it was possible to go ahead without delay. The new kindergarten hall, costing £11,878, was planned to harmonise with the two magnificent buildings already on the church property, and to provide scope for games and gymnastics as well as Kindergarten accommodation. Archbishop Mowll set the foundation stone on 8 July 1957, and in the remarkably short space of two months, the building was ready for the dedication on 31 August by Bishop W. G. Hilliard. The Archbishop had intended to perform the ceremony, but was prevented by illness from doing so. Year by year, he had come to St James' for the confirmation service, as well as for many special occasions such as the dedication of memorials and the opening of buildings.

Only once more would the parish be honoured by the presence of the much-loved Archbishop Mowll. This was on 29 June 1957, when St Philip's, South Turramurra, was opened and dedicated. In its concern with its own buildings, St James' did not forget its responsibility to the constantly-growing Kissing Point Road area.

Land had already been looked at in 1951, and the next year, Mr. and Mrs. A.W. Harvey made the magnificent gift of two blocks of land on the corner of Kissing Point Road and Monteith St. - a splendid earnest of the contribution Mr Harvey was to make as Churchwarden for the next eight years. On 11 May 1955, the Parish Council requested the Archbishop's permission to designate the new church 'St. Phillip's'. Later, they would learn the correct spelling.

With careful planning, the needs of the main parish centre and the branch church were both met. The old wooden buildings at King St. would be moved to Kissing Point Road to serve as a temporary church and hall; the new kindergarten would be erected at King St. The move was made in February 1957, the larger building getting spectacularly stuck on the steep hill en route. An enthusiastic working party had the buildings re-painted and cleaned up in time for the opening of the Sunday School on 3rd March and the commencement of services some three months later. The mother church had borne the whole cost of the move, £1,350. Not surprisingly, the neighbours were appalled when the shabby old buildings were lumbered into position next to their neat, modern homes, and launched a vigorous press attack. But others felt differently. Mrs. A.B. Crook felt that 'the residents of South Turramurra should be grateful that land and halls have been given to them as the foundation for their new church. The old wooden hall - motor-car cases and all - will do me to worship in'. Mr C.H. Sinden spoke formany who 'eagerly await the day when the first service will be held and are grateful for the impetus these buildings will give to the struggle for the proposed new church. Even the critics were silenced when the builders had finished, and the new congregation had put their paint brushes away. St. Philip's could scarcely be recognised as the old hut that had come down the hill.

With a second centre in the parish, growing congregations, Scripture teaching in schools, visiting and many demands upon him, Mr. Earp felt the need for clerical assistance. For some time, no curate was available, but valuable assistance was afforded by a number of retired clergy living in or near the parish. Canon H.N. Powys joined the parish in 1957 upon the opening of St. Philip's until his departure for England in April 1961, when the Rev. F.H. Hordern took up these duties, and was a well-loved and familiar figure at St. James' until his death on 5 February 1975. At the same time, a Catechist was appointed to St. James' for the first time: John Painter, who remained as Curate following his ordination in December 1961 until Easter 1963. Since then, then, this busy parish has been privileged to have the services of a number of retired and extra-parochial clergy, in addition to a full-time curate. Canon Powys resumed his connection with St. James' from the end of 1961 until his death on 1 June 1969. His vigorous personality, clear Christian witness and able ministry have left a fragrant memory. The Rev. A.N.S. Barwick, who gave assistance from 1970 until his retirement from the active ministry in 1973, showed us how the Spirit of God can fill a human life in love and friendliness.

Ill-health obliged Mr Earp to retire in September 1961. He could look back on twelve years of solid achievement in many areas. In its halls, its soundly established branch church, the beauty of its music and its now completed stain glass windows, St. James' had fine material assets. Its vitality as a spiritual body could be seen in the activity of the many parish organisations that had begun or been fostered in the period. In retirement, the Earps spent much time in their beautiful garden at Leura, but he was not the man to be idle. He was ready to step in as locum tenens on numerous occasions in other parishes, often for a period of several months. His death on 14 August 1970 was deeply regretted at St. James', where a tablet now records this memorable ministry.

In its new rector, St. James' secured a remarkable man. Roderick William Bowie twice won the oratory prize at Sydney Grammar School, and defeated all comers at an inter-school public speaking competition. While at Moore College, he wrote two hymns that were included in the Australian Supplement of the Book of Common Praise. After his ordination in 1945, he persuaded the C.M.S. to send him as a missionary to China, to undertake an Arts course at the West China Union University at Chengtu. After a period of language study and a curacy under a Chinese vicar, he entered the university, the only non-Chinese student among 4,000. Six months later the Communist victory swept the forces of Chiang Kai-Shek from Chengtu, and after a year of Communist occupation, Rod Bowie felt it wise to withdraw for the sake of his Chinese friends. He continued to serve overseas at St. Stephen's College, Hong Kong, with a chiefly Chinese enrolment, where in 1955-6 he was acting headmaster. Mrs. Bowie, whom he married while on leave in Sydney in 1953, joined him on the staff. On his return to Australia, Mr. Bowie had varied parochial experience at St. Barnabas', Broadway, with its important ministry to the students of Sydney University, and at St. Nicholas', Croydon Park.

Mr. Bowie was at St. James' for only five years, but this was an imaginative period, in which people were encouraged to take stock of themselves, in which there was a constant search for new ways to present the Gospel to those outside the church and for new ways of looking at the Gospel by those who had become settled in their churchmanship.

Immediately after his induction on 27 October 1961, Mr. Bowie had to face another urgent necessity for expansion. More than two years previously, the question of enlarging the church had been raised at the Annual Vestry Meeting. It was decided after much discussion to construct a side chapel on the northern side of the nave, and plans were prepared by Mr and Mrs Cullis Hill, who had been architects of the kindergarten hall. 120 extra seats would be provided, with additional vestries beneath. The Rev. F.H. Hordern solved the tricky problem of naming the chapel with the offer of a piece of stone from the fabric of Canterbury Cathedral which he had brought back from England a few years after the war. Construction of the Canterbury Chapel began in 1962, the year in which the Constitution of the Church of England in Australia came into force, making the

Australian Church independent of the Mother Church in England. In this year, St. James' was able to build into its fabric a tangible reminder of the Church and Nation of which we are the offspring. Appropriately also, a small porch window in memory of Brig. Gen. A.T. Anderson was transferred to the chapel Sanctuary. It is a replica of thirteenth-century stained glass from Canterbury Cathedral.

Archbishop H.R. Gough and the Rev. R.W. Bowie at the Consecration of the Canterbury Chapel on 25 November 1962.

Work began in July 1962, a service being conducted by the Rt. Rev. M.L. Loane, Coadjutor Bishop of Sydney, to mark the occasion. The dedication of the Canterbury Chapel by the Most Rev. H.R.Gough, Archbishop of Sydney, took place on 25 November 1962, marking the parish's delight and thanksgiving for this beautiful addition to an already lovely church.

These could not be complacent years. The baby boom of the late 1940s produced additional pressures in the Fellowship, rather more than a decade later. There was always an urgent need for Sunday School teachers, and for teaching that would stress the relevance of the Bible as well as the facts of Bible stories. In later years,

Mr. Bowie was to look back on his years at Turramurra as happy and fruitful. 'There was a tremendously worthwhile bunch of young people. Some of them were the best I've ever known or ever met in any place'. The most significant work was done, he felt, in the discussion groups. The Tuesday Group numbered between 20 and 60, young and old, and covered a range of Biblical, doctrinal and devotional studies. Other fellowship groups reflected the needs of their members: people matter more than formal organisations. The Twentyish Group met in the rectory after Evensong on Sunday; The Young Teens grew out of a 'rather lively and worthwhile Confirmation Class'. Keenly interested in drama, he encouraged the Jacobean Players, who achieved high standards in such productions as 'I Remember Mama' and 'Twelfth Night'. He saw the *Messenger* not only as a newspaper, informing the congregation of monthly events, but as a means of outreach, of challenge. 'This has been a most difficult sermon to prepare, and it is certainly not going to be an easy one to deliver'. he could announce from the pulpit. Perhaps his congregation squirmed in their pews as they listened to the rector spell out in some detail what it means to give to God all that we have and are.

Again it was proved that people will respond to a sincere challenge. By Christmas 1965, the attendance had risen to over 1,000 and to over 750 at Easter. If we take that cold July statistic, we find 67 at the 8 a.m. service of Holy Communion and about 200 at other services. In earlier times, the Annual Vestry Meeting would attract only the churchwardens, nominees for the Parish Council, and a few others. In 1965, the attendance rose to 90. It was on this occasion that Mr Ray Jefferis retired after 11 years as Churchwarden, and the Rector could feelingly say that 'Ray occupies a special place in our affections and our esteem, and it has been an honour to have been associated with him'. More simply, Mr Ken Smithers, himself Rector's Warden for eight years, summed up the Rector's impact by saying, 'The Rector's a good bloke to work with,' and when the time came next year to say farewell, the *Messenger* told the parish that 'our achievements in these next years will be the real rewards of Rod Bowie's pastorship in this parish'. The Bowies were farewelled on 6 May 1966 on the eve of their departure for Grafton, where he was to become Dean, and the much-loved Canon Powys served again as locum tenens until the induction of the new rector on 14 October.

Richard Owen Dykes had been brought up on the North Shore, and knew the strengths and weaknesses of its people. 'What was the basis of his message to a wealthy North Shore parish?' asked a television interviewer. He pulled a face and quoted our Lord: 'It will be hard for a rich man to enter the kingdom of heaven'. At Rod Bowie's farewell, the parish had been urged to take up the challenge of service to the church beyond. One of Owen Dykes' first great tasks was to show the people of St. James' how much, under God, could be accomplished.

CHAPTER 8

FRUITFUL YEARS. 1966–

'He who abides in me and I in him, he it is that bears much fruit' - (John 15:5)

The Rev. Owen Dykes, Rector since 1966.

There were many assets and the new rector mentioned some of them in his first letter to the parishioners: 'the size and potential of the Parish, the splendid team of lay workers, the experienced clerical assistants'. At this time, St. James' had the fifth largest revenue of any parish in the diocese of Sydney - and three of the other four - Parramatta, Liverpool and St. James' King Street - had glebe incomes. From now on, numbers present at all services were recorded in the Service Register: attendances of 200 were normal, rising to 500 for Family Services. Seventy years after its foundation, St. James' Turramurra had become one of the biggest churches in the diocese. This simple fact placed a great responsibility upon rector and congregation alike.

Mr Dykes obviously intended to follow an expansive policy in many areas of church life. There was a very large potential for youth work on an even broader basis than before. Schemes such as a coffee shop in the basement of the Memorial hall, a Saturday night youth club, open youth forums, a monthly youth dinner, were soon suggested. 'Fellowship teas are out', announced the *Messenger*. 'In their place has come a new concept in Sunday afternoon youth meetings'. A smorgasbord, a barbecue, a cafeteria evening and an 'all Chinese night' were part of a new look.

This was the beginning of a deliberate policy to draw a much wider group of young people into the activities of the local church. In these circumstances keen young Christians were expected to live out their faith and testify to its reality in an open mixed group in which contrary opinions and forms of behaviour were likely to be encountered.

The policy was not a comfortable one, either for the persuaded minority or the uncommitted majority and involved a constant, but hopefully constructive tension for all. The youth leaders of the day, John Fitzroy, Ruth Rainsford, Paul Parker, Bill Carter, Jane Palmer and others, were equal to the challenge. A quotation from one of the parishioners in regard to his own son is interesting:

> 'One of our teen-age sons has formed a strong personal faith, clearly stimulated by the evangelical view of the parish clergy. He has been active with a small independent band of young friends in trying to get to know more about the religious significance of life. For a time he was a St. James' 'drop-out', rather disenchanted by the 'mucking up' and lack of seriousness on the part of many of the large numbers of young people coming to the youth fellowship. Now, however, he seems to have come to terms with this, partly because of the respect he holds for the rector, and his getting a better understanding of the nuances of faith.'

There were problems of course. In common with all North Shore churches attempting a bright and energetic programme of youth work, St. James' had to face gate-crashers who came to disrupt rather than to participate and in such large numbers as to prove a serious hindrance. Eventually, the coffee shop was forced to suspend its Saturday night activities.

In the years 1967-75 no less than one thousand and eight persons were presented for confirmation, most of them third form high school youth. This average of 112 confirmees per year placed a tremendous strain on the spiritual resources of the church, and particularly the staff of the confirmation school who spent seven or eight months tutoring the candidates in small classes and confronting them with the claims of Christ on their lives.

With such a large confirmation turnover, one would expect the youth work in the parish to expand, and it did so. Many young people personally responded to the claims of Christ and began to take their place as Sunday

School teachers, youth leaders, servers, sidesmen, officers in the Church of England Boys' Society and the Girls' Friendly Society, choristers, bellringers, Day School Scripture teachers, on parish sub-committees and some as members of the Parish Council itself (Michael Faine, Bronwyn Allan, Roger Chilton, Peter Harnwell, David Pain, Jill Wing, Rex Craig). Many others of course, as the parable of the sower would indicate, either rejected the word, or gave it only a shallow response, or crowded it out with the weeds of the riches, cares and pleasures of this life. For some the seed fell on good soil and they moved out to serve Christ in wonderfully diverse ways all over the world. In 1975, for example, Margaret Shain was in England, Maryanne Puttman at Adelaide Bible College and Richard Nixey in Moore College, Bill and Celia Carter were in Ceduna S.A., Paula Hogan with C.M.S. in the Northern Territory, Greg Moon in Canada, Helen Francis was Social Worker for the City of Bathurst and Ruth Beavington was in Nigeria.

A parish with at least 500 teenagers actively involved urgently needed a full time youth director. Some guidance in this field had been given by Curates since 1962, but the Revs. John Painter, Alex Abbotsmith, Michael Corbett-Jones and John McIntosh had each in turn been principally concerned with the work of St. Philip's, South Turramurra. On 1 March 1970, St. Philip's became a separate Provisional District with the Rev. Allan Blanch as Curate-in-Charge. This freed St. James' to proceed with the appointment of a young American, the Rev. Robert McNaul, as Curate and Youth Director in December 1970. On

Small groups - a popular way of learning and sharing for youth.

Fellowship is alive and so are Cathy, Liz and Lyndal.

Ringing the Church bells is an enjoyable pastime for Fiona Pierce.

his return to the United States in July 1972, the Rev. Bill France was appointed. Mr. France, a graduate of Sydney University and Moore College, had gained valuable experience in youth work as a school teacher and a leader in the Crusader Union of N.S.W. He emphasised leadership training and began a useful system of youth small groups work. Mr. France exercised an effective teaching and evangelistic ministry for three years. In July 1975 he left for further study in England with the best wishes of his Turramurra friends and substantial financial assistance.

The Kissing Point area continued to grow; first under the guidance of Canon Powys and then of successive curates. The Rev. Michael Corbett-Jones and his wife Christine offered for service with the Church Missionary Society and after a year of training at St. Andrew's Hall, were commissioned as our own missionaries in a Valedictory Service at St. James' in February 1968. They flew out for a first missionary tour of duty in Sabah. After furlough in 1971, the Corbett-Jones' were again commissioned from St. James' on 2 January 1972 to commence their second tour of duty, this time in Hong Kong.

The Rev. John McIntosh moved into the South Turramurra minister's residence in February 1967. The parish had by now determined to move St. Philip's church closer to the commercial and geographic centre of the South Turramurra area. New building techniques had enabled people to occupy the lower area of the Turramurra ridge right down to the Lane Cove River, and the new Commenara Parkway had created a North/South flow of traffic through the area. A second factor was the proposed widening of Kissing Point Road which meant a drastic reduction in the area of the old church site on the corner of Monteith Street given by the Harveys in 1952. After a fine new site was purchased on the corner of Parkinson Avenue and the Commenara Parkway, the house next door became available for sale and the Parish Council decided to acquire it also as a minister's residence.

The St. Philip's Committee then set themselves the considerable task of providing new buildings on the new location. Os Irvin ably chaired the building committee but died suddenly in December 1969 before he could see the fruit of his work. A bank loan of $55,000 was obtained in November 1968 to cover the total operation, land: rectory and church buildings,and the mother church, St. James', promised financial support for the following three years. St. Philip's was well launched as an independent unit.

In 1971 John and Barbara McIntosh followed the Corbett-Jones' into missionary service with the Church Missionary Society, at Pematang Sianta in Sumatra, Indonesia. Allan Blanch became rector of St Barnabas' Broadway and in April 1974 the Rev. David Hewetson, a man widely experienced in parish work and missionary service, took St Philip's into his capable hands.

Meanwhile in 1967, the St. James' Parish Council, sensitive to the needs of new areas, had turned its attention to the vast new housing complex proposed

for Sydney's Western Suburbs. Whilst rector of Penrith, Mr. Dykes had been Rural Dean of the near Western area of the diocese from Westmead to Emu Plains, including Mt. Druitt new housing area where in 1966 the Housing Commission of N.S.W. commenced the building of an Estate catering for lower income workers.

The erection of church buildings in this area was a need with which local resources could not cope. With the encouragement of the Diocesan Director for New Housing Areas, the Rev. Charles Sherlock, the St. James' Annual Vestry Meeting in April 1967 determined to undertake the payment of $30,000 over ten years or less for the building of St. James' Church, Whalan (in Mt. Druitt) and agreed in principle to the fostering by the Church of St. James' Turramurra, of St. James', Whalan.

What was involved was more than a gift of money. It was hoped that parish groups from St. James' would assist in the establishment of comparable groups at Whalan. The Rev. C.H. Sherlock summed up what spiritual benefits might come from the experience:

> 'Partnership involves receiving as well as giving. The total mission of the Church is the revelation of Christ's love to all - everywhere. As we share our present understanding and experience, we learn through the process that we are indeed 'bound together in the bundle of life' and called to be members 'one of another' in His service.'

The Mt. Druitt project was a great challenge to the Turramurra congregation and they met it with enthusiasm and thoroughness. The site was visited in May 1967, Mr. Russell Jack was briefed as architect, and an executive group led by Mr. Ken Utz met regularly and long to plan the undertaking. A visual aid prepared by Allan Moyes and setting out the details of the total project was shown at a parish night on St. James' Day, 25 July 1967, and the following Sunday a large team of men were commissioned and began visiting all the Turramurra Anglican homes to invite their support. Many gave generously and by 1971 this formidable commitment of $30,000 had been met in four years, not ten.

Meanwhile, foundations for the Mt. Druitt church/hall complex were laid on 5 November 1967, a datum stone was set on 19 May 1968 and the buildings officially opened on 8 September 1968. It is no doubt largely due to the appointment of the Rev. Allan Whitham as Minister-in-Charge of Whalan that the work there grew and prospered rapidly in the newly provided buildings.

The two parishes have continued their link over the years with exchange of pulpits and congregational visits. The employment and inflation crisis of 1975 placed Mt. Druitt in extra difficulties because of the large proportion of pensioners and semi-skilled workers in the area. St. James' Turramurra, through the generosity of a few of the parishioners and by the gift of goods for the

Mt. Druitt Opportunity Shop, was again able to help supply some of the material needs of the Christian community at Whalan, showing the permanence of the link.

The following through of a personalised project gave so much satisfaction and spiritual stimulus that the Parish Council determined to follow up the idea and to seek God's special direction for some worthwhile future projects.

The parish finance committee were able to report that giving money away had not adversely affected the parish finances, but on the contrary had been met by an increase in the level of general giving in the parish. It is of interest to note that in the years 1967-74 the parish gave $109,750 for work outside its borders as well as finding sufficient money for its own considerable internal needs and building programme.

Women have played a large part in the parish's achievements. They have been a vital part of the Christian church since New Testament times and many parish churches today would be hard put to survive without their support. Throughout its history, St James' has relied heavily on ladies who have given unstintingly of their time, talent and money. Always prominent have been the clergy wives, whose leadership of women's organisations has been no less significant than their support of their husbands' ministry.

In 1966 when the nominators sought a new rector, Ken Smithers reported to the Parish Council that he would vote for Mrs Vera Dykes to come to Turramurra and hoped that her husband

A rare moment of quiet at Church of England Boys' Society.

Girls' Friendly Society enjoying a group activity.

A Junior Fellowship group singalong with Dave Brazier.

would agree to come too. The nominators' confidence was not misplaced and Mrs. Dykes soon won the loyalty of the very able band of St. James' women.

The St. James' Women's Guild has supplied fellowship for Christian women and channelled their talents to the service of Christ's church on both the local and missionary front. Some notable Christian saints have passed through the ranks - Mrs. Ella Powys, Mrs. Iris Hordern, Miss Esme Thurburn, Mrs. Amy Jefferis, Mrs. Charlotte Witts, Miss Winifred Skerritt, Mrs. Edith Evans, Miss Constance Owen, Mrs. Gwendoline Cobb and many others.

The previous rector, Roderick Bowie, had seen the need to encourage lay people to take their proper place in the church. He instituted the much fuller use of women as well as men in the day to day business of the parish and his successor, with such an able wife to assist him, extended this important policy.

Women have served with distinction on the Parish Council in recent years: Mrs. Joan Power, Mrs. Edith Cumming, Miss Jeanette Forsyth, Miss Ruth Rainsford, Mrs. Kerry Vincent, Miss Bronwyn Allan, Mrs. Patricia Johnson, Miss Jill Wing and Mrs. Margaret Jessup. In 1975 Mrs. Betty Argent, already a parish councillor, became the first female member of the parish executive, a group of six people who chair the major parish committees.

The Sydney Diocesan Synod in 1972 agreed to women being elected to its number and in 1975 the Synod agreed that the 1976 sitting should consider passing legislation to make possible the election of women churchwardens. It is noteworthy that 1975 was observed as International Women's Year.

In 1970 Synod appointed a commission 'to examine the effectiveness and relevance of parochial ministry and organisation in this present age'. A report was presented to the 1972 Synod entitled, 'Looking into the Parish'. The St. James' Parish Council studied this report carefully and decided to see if improvements could be made in parish administration.

Ian Montgomery, Peter Harnwell, Jeanette Forsyth and Geoff Sutherland gave many months of intensive research and recommended the appointment of a central executive, drawn from the Parish Council, to direct the various areas of parish work. Many more months of consideration were given to their proposal and a full weekend retreat for parish leaders was held in November 1973. The new structure was eventually devised and approved by the Annual Vestry Meeting in February 1974. The Executive consisted of a general chairman responsible for the oversight of the whole work and separate chairmen in the areas of finance, youth, outreach, programmes and administration. Each chairman headed a small working committee (each parish councillor belonged to a committee) and dealt with all detailed matters allocated to that portfolio.

This system led to a more efficient ordering of the parish business and gave opportunity to many more people to use their time and talents in the church's work.

In the late 1960's it may reasonably have been supposed that the parish of St. James' would tend to decline in the next decade or two as young people moved out and the grandfather generation occupied the family homes. Such a prediction would have been proved quite wrong by the new trend of the 70's when senior people tended to see the difficulty of maintaining the large houses and gardens of the district. Their exodus has left many gaps in church and community life but has made way for new younger couples with their families to move in. The St. James' Sunday School and youth groups are likely to be well supplied for the next decade or two.

The Playgroup established by Mrs. Dykes in 1974 soon filled to overflowing with vital young mothers and their offspring, who came for a pleasant morning at the church once a week. This group quickly became a viable working unit within the church, encouraging its members to make a worthwhile contribution to the total life of the parish.

'Where does all the money go?', asked an irate parishioner at a Vestry meeting. The worsening economic situation of the 70's placed many churches and institutions depending on public support in grave difficulties. The parish finance committee with its share of experts in the money business was aware of the situation and did not want to cut back on any of the work of God in or beyond the parish.

A parish canvass in 1969 had successfully raised the level of giving but it was not long before inflation made the situation difficult. The congregation

Playgroup is a very enjoyable weekly activity for both mothers and children.

received regular reports and exhortations from members of the finance committee from 1973 onwards, and several special appeals were conducted, in particular for the new Curate's Cottage, opened by Mr. John McDowell on 2 December 1973. All this led to a considerable increase in the total income of the parish with the figure in 1974 reaching nearly $60,000.

Each Easter a special appeal has been made for some worthwhile project. In 1973 books to the value of $450 were purchased and sent to the Holy Name School, Dogura, and St. David's Village School, Eiwo, two Anglican institutions in Papua New Guinea: in 1974 a group of fifty people, mainly children, was brought from the flood devastated parish of Booval in Queensland and given a grand holiday in Sydney during the May school vacation; and in 1975 a sum of $1000 was collected for Aboriginal training scholarships to be administered by the Church Missionary Society in the Northern Territory.

The missionary consciousness of the parish has grown naturally out of many and varied influences, as well as the regular visits of missionary speakers and deputationists. The Rev. Roderick Bowie was himself a returned missionary and blew some fresh air into the parish's missionary thinking. Two curates, Michael Corbett-Jones and John McIntosh, offered for service with the Church Missionary Society; the Rev. Barry Rainsford and Bill and Celia Carter for service with the Bush Church Aid Society. Many parishioners travel extensively and pass through the various mission fields, and several returned missionaries from Africa and Asia have joined the congregation since 1970.

In 1968 the Rev. Donald Hood and his wife, Patricia, who had been on missionary service in India since 1956, returned to Australia. They lived in Turramurra for 18 months in a house provided by the parish in return for part time ministry until Mr. Hood took a full time appointment as housemaster at Barker College. Their time with us gave a distinctive Indian flavour to the parish, including the use of the South India Liturgy for several months, with increased congregational participation in services.

A steady New Guinea influence was felt from the visits of Bishop David Hand, Bishop George Ambo and the Rev. Caedmon Koieba, and in March 1973 the Parish Council sent the rector and Mrs. Dykes on a three week missionary fact finding trip through the Territory.

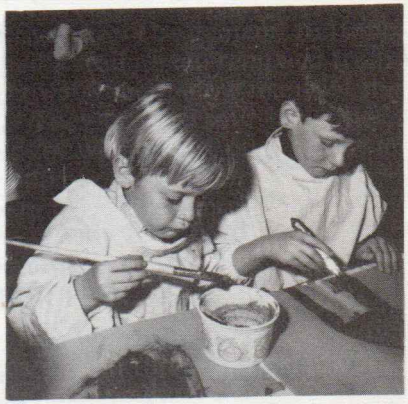
The quest for guidance and acceptance of wider mission took further shape in 1974 when a number of parishioners encouraged their Rector to accept an invitation to attend the International Congress on World Evangelisation in Lausanne, Switzerland. With their support Mr. and Mrs. Dykes were able to join 3,500 people from 57 nations seeking to evolve a strategy and methods to cope with the challenging changes in the world.

The missionary sending era is nearly over. The indigenous church in each land must now look to its own leadership and train its own experts. Partnership between the church in the developed nations and the younger churches of the developing nations is now a two-way exchange. This important development was demonstrated clearly by a visit to Australia for four weeks in September and

October 1975 of Dr. Imchaba Ben Wati, M.A., D.D., at the invitation of the Turramurra-Wahroonga Inter-Church Council. Dr. Ben Wati had been a speaker at the International Congress on World Evangelisation in Switzerland, and Executive Secretary of the Evangelical Fellowship of India since 1953. His visit added another dimension to the missionary vision at St. James' and led to sponsorship by some of the Turramurra-Wahroonga churches and individuals of several Indian Christians for training as leaders of the Indian church in the future.

Mr. Geoffrey Sutherland, a churchwarden, writing of the present day St. James' in a report dated September 1975 said, 'The numerous committees, the emphasis on efficient organisation and use of resources is consistent with the training and ability of the many professional and business people in the parish. Lay people are used to the full, to allow each to contribute in time and kind according to his talents and blessings, to share in service and planning as well as formal worship'.

The work of any parish depends a great deal on the vision and dedication and faith of its leading laymen, the churchwardens. The Parish of St. James' has been fortunate in the succession of fine men to this office. The churchwardens who served in the ten years 1965-75, Les Womack, Ken Smithers, Brian Wing, John Palmer, Neal Kerr, Peter Olney, Geoff Sutherland, Neil Brigden and Ian Montgomery are the type of men who are always on the job, working, planning and thinking for the benefit of Christ and His Church.



Enjoyment, activity and learning all go together for the Sunday School children.

Hundreds of people do in fact each play some small part in the functioning of the parish - on Sunday mornings, for example, youth, young mothers and other adults staff the creche and three-year-old group and all departments of the Sunday School so that families may attend together to worship and learn in their appropriate departments. All services are well attended, and special services, such as the candlelit Communion on Christmas Eve, tax the church to the limit.

But a big church can also be a lonely church; one of the great needs of the 1970's is to encourage a sense of family relationship. Significant reminders of the community to which we belong came with the Patronal Festival in 1968, when the Rev. Roderick Bowie dedicated the Pioneers Memorial Bench in the grounds of St. James', a small but fitting memorial to all who have established and built up this church. The Festival of Bells in 1969 brought together over 1,000 people to mark the 70th anniversary of Anglican worship in Turramurra, while five years later, Mr. Frank Winter again organised the Turramurra Pageant of Praise in thanksgiving for a further milestone in the church's progress.

In 75 years, St. James' church has become rich in financial assets. If that were all, it would be a very poor church indeed. St. James' exists simply because the Lord of all creation has called it into being. It will continue to exist as a worshipping congregation, reaching out into the community in which it is set, as long as it seeks to know and to obey the will of God. The Rev. Raymond King prayed on 23 July 1899, in the first service held in the little church hall at Turramurra, the collect for the day, the 8th Sunday after Trinity:

> 'O God, whose never-failing providence ordereth all things both in heaven and earth; we humbly beseech thee to put away from us all hurtful things, and to give us those things which be profitable for us; through Jesus Christ our Lord. Amen'.

It is a prayer that in three succeeding generations has been abundantly answered.

THE PARISH OF TURRAMURRA, 1975

Rector:	The Rev. Owen Dykes
Curate:	The Rev. Michael Hill
Part Time Assistants:	The Rev. Doug Abbott The Rev. Charles Kemmis
Hon. Curate:	The Rev. John Bootle
Parish Lay Readers:	Mr. John Allison Mr. Stuart Braga Mr. Peter Harnwell Mr. Bill Hazell Mr. Phillip Jennings Mr. Jim Johnson Mr. Geoff Sutherland
Church Office:	Mrs. Val Bramley
Own Missionaries:	(C.M.S.) Michael & Christine Corbett-Jones C/- St. Andrew's Church 138 Nathan Road, KOWLOON. HONG KONG
Link Missionary:	(S.A.M.S.) Miss Judith Peterkin Mission Chaquena ALGARROBAL NORTHERN ARGENTINA.
Special Missionaries:	(B.C.A.) Barry & Jenny Rainsford The Rectory COOBER PEDY. S.A.
Link Parish:	Rev. Allan Whitham St. James' Church of England Whalan MT. DRUITT.

Churchwardens:	Mr. Neil Brigden Mr. Ian Montgomery Mr. Geoff Sutherland
Hon.Treasurer:	Mr. Brian Wing
Hon.Auditor:	Mr. John Miles
Parish Council:	The Churchwardens, plus Mrs. Betty Argent Mr. Roger Chilton Mr. Michael Faine Mr. Alan Fox Mr. Tony Godfrey Mr. Peter Harnwell Mrs. Patricia Johnson Mr. Bill Myatt Mr. Max Osborne Mr. Larry Rawstorne Mr. Don Steel Miss Jill Wing
Parochial Nominators:	Mr. Neil Brigden Mr. Ian Montgomery Mr. John Palmer Mr. Ken Smithers Mr. Geoff Sutherland
Synod Representatives:	Mr. John Palmer Mr. Roger Price
Organist & Choirmaster:	Mr. Alan Tregaskis
Assistant Organists:	Mr. Jeff Barlow Mrs. June Shain Mr. David Tregaskis Mr. Don Steel
Visiting Programme:	Mrs. Barbara Olliff Mrs. Betty Godfrey
Property Maintenance:	Mr. Peter Brown

Sunday School Leaders:

Creche	Mrs. Janet Bryant
Tinies	Mrs. Robyn Maish
Kindergarten	Miss Linda Lyell
Infants	Miss Ros Semmonds
Primaries	Miss Jenny Dykes & Miss Jill Wing
5th & 6th class girls	Mr. & Mrs. Jim Johnson Mr. & Mrs. Bill Hazell
5th & 6th class boys	Mr. Brian Taylor and Mr. Michael Hopkins
Treasurer	Mr. David Hughes
General Superintendent	Mr. Roger Chilton
Administrative Superintendent	Mr. Max Begg

Playgroup:

President	Mrs. Vera Dykes
Treasurer	Mrs. Padmini O'Brien

Church of England Boys' Society:

Branch Governor	Mr. Rodney Moore
Leaders - Lads	Mr. Richard Hanbury
- Pages	Mr. Peter Lack
- Esquires	Mr. Jim Wright
- Knights	Mr. Warwick Morrison

Girls' Friendly Society:

Chairman	Mrs. Vera Dykes
Leaders	Miss Wendye Newstead Miss Vivienne Dykes

Youth Leaders:

Junior Fellowship	Mr. Jim Beckwith Mr. David Brazier Miss Ann Frew
'The' Fellowship	Mr. Michael Faine Miss Robyn Garroway
Senior Fellowship	Mr. Peter Harnwell
Youth Treasurer	Mr. John Kerr

Parish Paper:	
Editor	Mr. Bill Myatt
Distribution	Mrs. Joan Power
Bellringers:	
Captain	Mr.Ken Stacey
Vice Captain	Mr. John Rainsford
Servers' Guild:	
Secretary	Mr. Graeme Small
Flower Guild:	
Secretary	Mrs. Sue Miles
Sacristan:	Mrs. Joyce Leslie
Candlelight Players:	
Secretary	Mrs. Alison Stitt
Scripture Union:	
Secretary	Mr. Chris Jackman
Women's Guild:	
President	Mrs. Vera Dykes
Secretary	Mrs. Doreen Allison
Treasurer	Mrs. Alison Stitt
Sidesmen & Men's Dinners:	
Secretary	Mr. Max Osborne
Hostesses:	
Secretary	Mrs. Kerry Vincent